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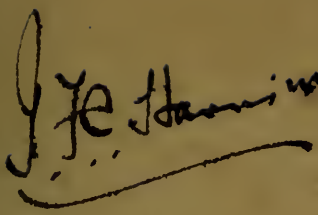

THE

MILLENNIAL HARBINGER

AND

VOLUNTARY CHURCH ADVOCATE:

CONDUCTED BY

WILLIAM JONES, M.A.

AUTHOR OF THE HISTORY OF THE WALDENSES;
BIBLICAL CYCLOPÆDIA; LECTURES ON THE APOCALYPSE;
ECCLESIASTICAL HISTORY, ETC.

VOL. II.

"LORD JESUS, may thy character open to our view, as depicted in thy doctrine, thy miracles, thy sufferings, thy death, thy resurrection, and thy glory! and then we shall not fear to put ourselves *exclusively* under thee, as our Lawgiver, our Prophet, our Priest, and our King."—ALEXANDER CAMPBELL.

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PREFACE.

Having conducted this periodical to the completion of a second volume, the Editor takes leave to address to his kind friends and subscribers a few words concerning himself, and particularly his official labours. His readers are already apprised of the declining state of his health, the inevitable consequence of advanced age, and therefore it is needless for him to enlarge on that topic. The last winter has been to him a very trying one; and though it hath pleased that Gracious Being who called him into existence, and who has ever since sustained him, to carry him through it, and to afford him a partial relief from suffering, nevertheless he considers that he has received a solemn admonition to "set his house in order," (Isa. xxxviii. 1), and prepare for a removal from this state of probation and trial to one that is permanent and enduring. Looking forward to this event, there are two things which press upon his mind with no inconsiderable weight, as objects which he would gladly accomplish, before he leaves the world, should it please his heavenly Father to protract the day of his departure so long. The first is the publication of a volume of short Sermons, which he chiefly intends for the use and assistance of young preachers in the denomination among whom he has spent his days, and who are averse *from principle* to Academical Institutions. The other is the completion of his 'Lectures on Ecclesiastical History,' which requires a third volume in order to perfect the plan which he has all along chalked out to himself. And to these objects he now purposes, as God may graciously grant him

strength, to address himself, which, in fact, he feels the more incumbent on him, having recently obtained credible information, that it has been determined to reprint all his publications in the United States—whether a well or ill-advised project, it is not for him to say. His reason, however, for introducing the mention of these things in this place is, in order to account to his friends for, at least, *suspending* the publication of the 'Harbinger,' until he may have disposed of the more important objects now mentioned. He certainly is in possession of a sufficient stock of materials to enable him to add two, or even four more volumes, which should not be less interesting and instructive than those already published—but he finds from experience that he is unable to attend to two things at once, without injustice to both. He hopes the readers of the 'Harbinger' will avail themselves of the interval, to go over the published volumes once more, refreshing their minds and memories with their contents—and should his life be prolonged, and other circumstances prove favourable, he looks forward with a degree of pleasure and satisfaction to a resumption of his editorial labours on the 1st of January, 1837.

Hoxton, May, 1836.

MILLENNIAL HARBINGER,

&c.

No. IX. NOVEMBER 1, 1835. VOL. II.

ILLUSTRATION OF THE SEVENTH CHAPTER OF PAUL'S EPISTLE TO THE ROMANS.

ROM. vii. 24, 25, "*O, wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord!*" *

I think, brethren, it will be acknowledged to be the grief of every Christian that he cannot keep the law of God perfectly. Not that he forgets that "Christ is the end of the law for righteousness to every one that believeth," so that he is discharged from all obligation to the law, as a condition of life, or a covenant of works; but he would fain be divested of all that remaining discontent, impatience, pride, and unbelief, which prevent him from loving God "with all his heart, and with all his soul, and with all his might;" and of that concupiscence of the flesh which renders it impossible for him to be holy, "even as God is holy." It is, indeed, scripturally true, that, "the love of God is shed abroad in his heart by the Holy Spirit which is given unto him;" for with him love to God is a sentiment: that is to say, he believes that God is "worthy to receive glory, and honour, and power," for "God is love;" but, then, neither is this sentiment so vivid in his mind as it at all times ought to be; nor is his self-renunciation so entire, or his complacency in God so habitual, as perfect love, if it existed, would invariably operate.

* Two Discourses, preached at the Baptist Chapel, Windmill-street, Finsbury square, Sept. 20th and 27th, 1835. By Mr. John Thomas.

We are induced, brethren, to make this appeal to your experience, at the outset of our illustration of the words immediately before us, because it has been alleged, that the passage itself does not refer to Paul's christian experience; but, to what may be termed the unmixed legality of a person unenlightened by the Gospel. Hence it is affirmed that the Apostle speaks of himself, ver. 25, "when" he was "in the flesh;" and it is asked, how could the Apostle say, as a Christian, what he does in the 14th verse, "For we know that the law is spiritual; but I am carnal, sold under sin."?

To this it may be replied, first, that the state described by the Apostle, as a being "in the flesh," is represented by him as productive of a contrary effect to that which is expressed in the text—"For," he says, "when we were in the flesh, the motions (or passions) of sins, which were, by the law, did work in our members to bring forth fruit unto death." That is, the law which said "Thou shalt not covet" became the *occasion* (not indeed the cause) of "all manner of concupiscence," in the flesh; or of a lusting after that which God had forbidden: so that instead of grief on account of in-dwelling sin being a concomitant of "the flesh," in its legal state, inflamed passions, leading "unto death," are its attendants. From this truth the Apostle infers the nature of sin, and the exceeding sinfulness of sin. In its nature, it is that constituent or adjunct of our minds, which is concupiscence, or a criminal coveting of that which God has interdicted; so that there is, in exact coalescence with the consciousness of every one of us, a tendency in our nature to "lust after evil things." Agreeably to which Paul affirms ver. 8, "But sin" (in which he uses the term figuratively, as if sin were a person) "taking occasion by the commandment, wrought in me all manner of concupiscence. For, without the law, sin was dead." For, assuredly, if inclinition were the sole rule of duty, there could be no irregular desire.

But, brethren, there are two or three things arising out of this apostolic definition of the concrete, but not abstract nature of sin, which must not be overlooked. One is, why is this corruption of our nature, which is born with us, called sin? We answer, because it is not an essential part

of the original constitution of human nature, in our first parents: for "God made man upright, but he has sought out many inventions;" it is, on the contrary, a quality of the accidental constitution of human nature, or of its fallen condition—for "Adam begat a son in his own likeness;" and, "behold, I was shapen in iniquity, and in sin did my mother conceive me;" and he who haughtily and sceptically impugns this testimony is a presumptuous person, and not a Christian.

Another thing to be learned from this definition is, where, in the account of the Almighty, sin begins. *It begins within.* "From within," said our Lord, "out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man." For, if the heart did not first give its consent to wickedness, it could not, either in the form of vice or of crimes, appear in the life; whence it follows that as all these abominations of sin have been, at sundry times and divers manners, actually committed, "the heart" must be, and "is, deceitful above all things and desperately wicked." But brethren, this beginning of sin points out when there ought to be originated within us, the beginning of godly sorrow. Unquestionably, from the moment that we detect within ourselves, a sinful thought, a sinful desire, or an interdicted liking. "The thought of foolishness is sin." There ought not to be in us even a *tendency* towards a wish for what God has prohibited. "Behold," says the Psalmist, "thou desirest truth in the inward parts, and, in the hidden part thou shalt make me to know wisdom." That is, in the heart's roots, through all the fibres of the soul's affections and passions, there ought to be nothing but perfection: and he is utterly devoid of spiritual wisdom who does not perceive that here, on the contrary, lies the seat of original corruption; as of true piety, who does not deplore this natural concupiscence, as the sin that dwelleth in him. O! the causes of things visible lie deep below the surface of appearances!

But, by this definition of the nature of sin, we are also taught the difference there is between original and actual

depravity. Original depravity is that taint, or corruption, whereby the soul has lost its original righteousness, or its godlikeness. This is gone—gone for ever—never, no never, to be restored as the first Adam's likeness, but as Christ-likeness, or a similitude to the second Adam. This, therefore, is a fallen state; or, in other words, not that "good" which "God saw" in man, at the beginning; and, therefore, is a bad state, for which reason it is called depravity. But, as this concupiscence of the flesh is the liking of an intelligent and rational being, such as man is; so that before it ripens into action, he knows, in the degree in which his mind is informed, that it is contrary to the revealed will, or the law of God; and that he will, by preferring his own gratification to his duty, commit a trespass, and peril his own soul; *the volition* by which he determines, in despite of Heaven, and in reckless disregard of hell, to sin, is his actual, or voluntary depravity. For, to be instinctively necessitated, is the distinctive characteristic of animal nature; whereas, he, as a rational agent, acts freely, voluntarily, and with his eyes open to the fearful consequences of transgression!

Permit me, then, brethren, in confirmation of these remarks, to call your attention to the manner in which the Scriptures discriminate between original and actual depravity. By the Apostle James, it is said, (ch. i. 13, 15,) "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man, but every man is tempted when he is drawn away of his own lust and enticed. Then, when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Here, then, three things are developed in the process of actual depravity—first, the inclination towards, or liking of, that which is forbidden. Second, the volition, consent, or determination of the mind to gratify inclination; *which is sin's conception:* and, then, the act itself, *which is sin's birth,* in actual transgression: after which follows "death." Now from the fact of that difference which there is in the outward conduct of individuals, it is manifest that all men are not equally depraved in the sense of actual depravity: for of some it is said, with awful emphasis.—"But these as natural brute beasts,

made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption: and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime—and that cannot cease from sin."—This cannot, with truth, be affirmed of all men. Therefore, the plea of original corruption, as an excuse for actual transgression, is not only impiety, but a virtual disavowal of rational nature: for as original sin is the same in all, and all are not equally flagitious, it follows that men who are flagitious are so voluntarily, and not from necessity.

But the next thing, brethren, which the Apostle infers from the state described, as being "in the flesh," is the exceeding sinfulness of sin. His words are very remarkable to this effect: ver. 13; "Was that, then, which is good, made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good: that sin by the commandment might become exceeding sinful." The import of this is plain. A holy, just, and good God says in his law, "Thou shalt not covet." Previously to this commandment the thing forbidden was not coveted; it was looked upon with an eye of indifference: but the instant it is prohibited, it is coveted. Thus, the Almighty cannot cause a precept of the decalogue to come in contact with the understanding of his creatures, but, such is the corruption of human nature, that it breaks out into a wantonness of depravity. Take off, that is, the legal interdict laid on human passions, and they will cease in part, from their depraved emotion; but suffer it to remain, and, such is the depravity of human nature, that it will sin for the sake of sinning.

Is it not marvellous, then, that this world has not been, long ere now, set on fire with sin? Its entire *zest* is sin. Be it, in the twinkling of an eye, transformed into a paradise, if there be but a "forbidden Tree," the rest is treated as not thank-worthy. O, brethren! this is an awful exhibition of the exceeding sinfulness of sin. Its presumptuous, wicked, and damnable avowal is, by implication, that it will be without law to God: so that there can be no medium between the surrender of the divine supremacy and sin's

utter extinction. Lord Jesus! its "damnation slumbereth not;" for thou art "death of death and hell's destruction!"

The second objection to the text, as expressive of Christian experience, is, how could the Apostle say as a Christian what he does in the 14th verse, "For we know that the law is spiritual, but I am carnal sold under sin?" We answer, how happens it that a Christian can make such an objection? "The law," says the Apostle, "is *spiritual*." He does not, you perceive, say "the law is *moral:*" had he! then, indeed, the Apostle could not have said, but as a backslider, "I am carnal;" because it would have implied that he was an immoral man: but is there no difference between "the law" as *spiritual*, and a law as *moral?* Ah, sirs, here is detected a fatal oversight of which we have been all of us more or less guilty. We have taught that the inability of man, as a sinner, is a moral inability; the inevitable consequence of which would be, if it were the fact, that to every moral action man is reprobate; which none of us intended to inculcate. But if we substitute the word spiritual for the word moral, then the inability of man, as a sinner, to obey the law perfectly is absolute.

For example: the law, as spiritual, is a transcript of the divine nature. It is perfect holiness, perfect justice, perfect benevolence, towards rational creatures, as beings who ought to be perfect; because they came so out of the hands of their Creator. It is a delineation of the original righteousness which Adam possessed before the fall, in virtue of which he needed no Saviour. Now, brethren, if this explanation be scriptural, do you think that there is ever a point of time in the experience of a Christian in which he feels himself so holy, and just, and good, that he could, for the instant, dispense with Christ's righteousness? But if he could not, then there is not a moment of his existence in which, contrasted with "the law" as "spiritual," he is not "carnal."

But it has been alleged further, that the phrase "sold under sin," clearly establishes that the Apostle does not speak as a regenerated person. To this we reply that it establishes quite the contrary; for it is of captivity that the Apostle speaks, and not of self-reprobation. His phraseology is not expressive of the awful state of Ahab, of whom

it is said that he had "sold himself to work wickedness in the sight of the Lord:" no, it is the complaint of one who knew and deplored that the fall had so placed him under the power of sin, that so long as he remained "in the flesh" sin would dwell within him: for, like the house infected with leprosy, it cannot be eradicated until the walls of these earthly tabernacles are levelled to the ground. Wherefore, every Christian may say with Paul, for "we know that the law is spiritual, but I am carnal sold under sin."

But, my brethren, as the gradations of rank among angels is not more diversified than the consciousness of Christians is in their experience of in-dwelling sin, we will endeavour, first, to illustrate the grief expressed by the Apostle as significant of his own individual experience; and, secondly, to exhibit the deliverance which every child of God shall obtain from sin under every aspect "through Jesus Christ our Lord."

In the first place, we are to illustrate the grief expressed by the Apostle, as significant of his own individual experience.

This he resolves into two things as its source. One is the constant presence of evil with him; and the other is the unceasing warfare which this in-dwelling sin occasioned within him. For, as a summary of all that had gone before, he says, verse 21—24, "I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O, wretched man that I am, who shall deliver me from the body of this death!"

Our first remark, as elucidatory of these things is, that the consciousness herein expressed is the consciousness of a spiritual person exclusively.

It has been established as a principle of scriptural interpretation, that the "evil" present with the Apostle, and deplored by him as such, was not a consciousness that sin had so far prevailed within him, as to cause him to be guilty of immorality (a reminiscence which many a Christian has, with sorrow and mourning, carried with him to the grave); but a consciousness of the existence and

operation of sin within him. Agreeably to this, therefore, he represents that he had made the discovery of two laws within him: the one the law of his fleshly, carnal, or fallen nature; and the other the law of God: that by the former he is condemned to be, so long as he lives, the subject of in-dwelling sin, which is not only a hinderance and clog to that which is good, but an incentive to much that is evil: that by the latter, which, in consequence of his being a partaker of the divine nature, is his "delight," his mind is bent on serving God, and that his soul is grieved to think that his "inward man," which is the offspring of grace, should be either wholly counteracted, or, in part, impeded in all its gracious volitions, and devout aspirations, and spiritual energies, in the cause of Christ, in the service of God, and in his own progress heavenwards: for it is impossible to sustain such a body of death, and not feel harrassed, distressed, and encumbered. Thus far, *at least*, you perceive, that the Apostle's grief related to that which is within; and only in a spiritual, but not in a moral sense to that which is without.

There is, however, something so strong and apparently unqualified in other parts of his phraseology, that it has been thought impossible to explain it of anything short of immorality; so that it cannot be, scripturally, descriptive of the Apostle's experience as a Christian; but must relate to some wicked person. Hence it has been affirmed, that of the veriest slave of sin it would be impossible to use stronger than this phraseology. It is as follows: "For that which I *do*, I allow not: for what I would, that do I not: but what I hate that *do* I." Can any terms (it is said) be more significant of outward actions than these are?

To this we reply, first, that the words "I do," undoubtedly signify in their ordinary acceptation, action, or a something done; but that this concession by no means convicts the speaker of immorality. For, as a negative precept implies in all cases a positive obligation, so, in the spiritual signification of the law of God, to do but in part that which ought to be done entire, is virtually to act contrarily to that which the law requires: whence we are taught that "he that offendeth in one point is guilty of the whole;" or that a duty omitted is, in effect, a sin commit-

ted. And although the Apostle Paul did not act under a legal servitude to the letter of the law, as if he were influenced by a spirit of bondage (for he knew that he was in this respect "dead to the law by the body of Christ"), he did, as a spiritual person, construe that incapacity which he felt to be "holy even as God is holy," and those infirmities, and imperfections, and short-comings, and spiritual trespasses of temper, of self-estimation, and of self-love, of which he was conscious, into *doings* which his spiritual mind, his "inward man," or Christ's revealed mind within him, did "hate," detest, and abhor! And where, I would ask, is that spiritual person, especially if he be a minister of the Lord Jesus, who does "not groan being burdened," under this bodily nuisance? To think that we cannot either think, speak, or act for God; that we cannot pray, sing, or publish the glad tidings of redemption without self-incense; or taking some credit to ourselves for it! is it not as odious as contagion, and as cadaverous as death? And yet this was unquestionably a chief ingredient in the Apostle's wretchedness. His danger lay in spiritual pride. His Lord and Master knew that the habitual counteraction of this tendency, in spiritual persons, was essentially requisite to his spiritual progress and apostolic usefulness. Hence we read, "And lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness." And, oh! happy would it have been for many if they had been so apprised of their danger from in-dwelling sin, in this respect, as to have made them completely wretched. It would have saved them from much illusion, delusion, and offence.

But in reply to this objection it may be suggested farther, that the language under consideration might be used in a less spiritual sense than that attributed to the meaning of the Apostle, and yet not convict the speaker of being either the slave of sin, or a vassal of Satan. For, as words

expressive of action are obliged, through the poverty of language, to be sometimes used to denote strong passion, so it is indisputable that the corruption of the heart is, in innumerable instances, exceedingly powerful in God's children, and that it requires great grace to keep their passions under the restraints of humility and of purity. For, be it remembered, my brethren, that in addition to the sin that dwelleth in us, which is of itself insidious, there is nothing that happens to us in this world, be it adverse or prosperous, but what an inimical agency endeavours to make it act on our inbred corruption or innate depravity, to our great disadvantage, if not to our total overthrow. Hence it is that the selfish passions are sometimes strengthened, and that the malevolent affections are, at other times, enkindled. Desire is in danger of being inflamed, and temper of being exasperated by chagrin, mortification, and disappointment, even to desperation. Then unbelief begets presumption; incessant, invincible, direful, and, seemingly, interminable discouragement produces despondency: till, at length, the soul awakes from its conflicts as from a reverie, and inquires What is this agony? What does all this tumult, and turmoil, and lustings of the flesh, and counter-lustings of the Spirit within signify? Alas! it is the warfare, it is the inward warring; it's myself, it's all myself and sin; "For I know that in me (that is, in my flesh) dwelleth no good thing. For to will is present with me: but how to perform that which is good, I find not. For the good that I would, I do not: but the evil which I would not, that do I. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O, wretched man that I am, who shall deliver me from the body of this death!"

[*To be continued in our next.*]

[Mr. A. Campbell, my American correspondent, has been charged by some of his opponents with denying the necessity of divine influence in order to give the written word its proper effect in the regeneration or conversion of a sinner to God. Now, if this were true of him, which he denies, it would militate against the doctrine of divine and sovereign grace in the salvation of sinners, and set aside the duty of prayer for a blessing upon the word, read or preached! But I am not willing to believe that such is his sentiment; and I had rather form my judgment of what he holds from his printed publications than from the report of others. He has lately sent me a volume of 400 pages published by him, since the commencement of the present year, under the following title: 'A connected View of the PRINCIPLES and RULES by which the LIVING ORACLES may be intelligibly and certainly interpreted; of the FOUNDATION on which all Christians may form one Communion: and of the CAPITAL POSITIONS sustained in the attempt to restore the ORIGINAL GOSPEL AND ORDER OF THINGS. By A. Campbell, Bethany, Va. 1835.'

I present my readers with an extract from the 'Concluding Address' of the work now mentioned.—W. J.]

ADDRESS TO THE CITIZENS OF THE KINGDOM.

In the present administration of the kingdom of God during the absence of the King, he has said to the citizens, "Put on the armour of light"—"Contend earnestly for the faith"—"Convert the world"—"Occupy till I come"—"Let your light shine before men, that they, seeing your good works, may glorify your Father in heaven"—"That the Gentiles may, by your good works, which they shall behold, glorify God in the day of visitation." He has thus entrusted to the citizens the great work for which he died—the salvation of men. Let us, then, brethren, be found faithful to the Lord and to men, that he may address us at his coming with the most acceptable plaudit, "Well done, good and faithful servants; enter into the joy of your Lord!"

Great as the opposition is to truth and salvation, we have no reason to despond. Greater are our friends and allies, and infinitely more powerful than all our enemies. God is on our side—Jesus Christ is our king—the Holy Spirit is at his disposal—angels are his ministering servants—the

prayers of all the prophets, apostles, saints, and martyrs are for our success—our brethren are numerous and strong —they have the Sword of the Spirit, the shield of faith, the helmet of salvation, the breast-plate of righteousness, the artillery of truth—the arguments of God, the preparation of the Gospel of peace—our commander and captain is the most successful general that ever entered the field of war—he never lost a battle—he is wonderful in counsel, excellent in working, valiant in fight—the Lord of *hosts* is his name. He can stultify all the machinations of our enemies, control all the powers of nature, and subdue all our foes, terrestrial and infernal. Under his conduct we are like Mount Zion, that can never be moved. Indeed, under him, we are come to Mount Zion, the strong-hold and fortress of the kingdom, the city of the living God, the heavenly Jerusalem—to myriads of angels—the general assembly and congregation of the first-born, enrolled in heaven—to God the judge of all—to the spirits of just men made perfect—to Jesus the Mediator of the new constitution—and to the blood of sprinkling, which speaks such peace, and joy, and courage to the heart. Ought we not, then, brethren, "to be strong in the Lord and in the power of his might?" If in faith, and courage, and prayer, we put on the heavenly armour, and march under the king, sounding the Gospel trumpet, the walls of Jericho will fall to the ground, and the banners of the cross will wave over the ruins of Paganism, Atheism, Scepticism, and Sectarianism—*Nil desperandum, te duce, Christe!* If a Roman could say, "Nothing is to be feared under the auspices of Cæsar," may not the Christian say, "There is no despair under the guardianship of Messiah the king?"

But, fellow-citizens, though clothed with the whole panoply of heaven, and headed by the Captain of Salvation, there is no success in this war to be expected, without constant and incessant prayer. When the Apostles began to build up this kingdom, notwithstanding all the gifts they enjoyed, they found it necessary to devote themselves to prayer as well as to the ministry of the word. And when Paul describes all the armour of God, piece by piece, in putting it on, he says, "Take the sword of the Spirit—with

all supplication and deprecation, pray at all seasons in spirit, watch with all perseverance and supplication for all the saints."

This was most impressively and beautifully pictured out in the wars of ancient Israel against their enemies. While Moses lifted up his holy hands to heaven, Israel prevailed; and, when he did not, Amalek prevailed. So it is now. When the disciples of Christ, the heaven-born citizens of the kingdom, continue instant in prayer and watchfulness, the truth triumphs in their hearts and in the world. When they do not, they become cold, timid, and impotent as Samson shorn, and the enemy gains strength over them. Then the good cause of the Lord languishes.

It is not necessary that we should understand how prayer increases our zeal, our wisdom, our strength, our joy, or how it gives success to the cause, any more than that we should understand how our food is converted into flesh, and blood, and bones. It is only necessary that we eat; and it is only necessary that we should pray as we are taught and commanded. Experience proves that the outward man is renewed day by day by our daily bread, and experience proves that the inward man is renewed day by day by prayer and thanksgiving. The Lord has promised his Holy Spirit to them that ask him in truth; and is it not necessary to our success? If it be not necessary to give new revelations, it is necessary to keep in mind those already given, and to bring the word written seasonably to our remembrance. Besides, if the Spirit of the Lord was necessary to the success of Gideon and Barak, and Samson and David, and all the great warriors of Israel according to the flesh, who fought the battles of the Lord with the sword, the sling, and the bow; who can say that it is not necessary to those who draw the sword of the Spirit and fight the good fight of faith? In my judgment it is as necessary now as then: necessary, I mean, to equal success —necessary to the success of those who labour in the word and teaching—and necessary to those who would acquit themselves like men, in every department in the ranks of the army of the Lord of hosts.

Though the weapons of our warfare are not carnal, but spiritual, they are mighty, (only, however, *through God*, to

the overturning of strong-holds,) to the overturning of all reasonings against the truth, and every high thing raised up against the knowledge of God, and in leading captive every thought to the obedience of Christ. Let us, then, fellow-citizens, whether as leaders or as private soldiers, abound in prayer and supplications to God night and day. If sincere, and ardent, and incessant prayers to God for everything that he has promised—for all things for which the Apostles prayed—were offered up by all the congregations, and by every disciple in his family and in his closet, for the triumphs of the truth—then would we see the army of the Lord successful in fight against atheism, infidelity, and sectarianism—then would we see disciples growing in knowledge, and in favour with God and man. And is not the conversion of the world, and our own eternal salvation, infinitely worthy of all the effort and enterprise in man, seeing God himself has done so much in the gift of his Son and Holy Spirit, and left for us so little to do—nothing, indeed, but what is in the compass of our power? And shall we withhold that little, especially as he has given us so many and so exceedingly great and precious promises to stimulate us to exertion? Has not Jesus said, "The conqueror shall inherit all things?"—that he "will not blot his name out of the book of life?"—that he will confess it before his father and his holy angels?—that he will place him "upon his throne, and give him the crown of life that shall never fade away?"

Rise up, then, in the strength of Judah's Lion! Be valiant for the truth! Adorn yourselves with all the graces of the Spirit of God! Put on the armour of light; and, with all the gentleness, and meekness, and mildness, there is in Christ—with all the courage, and patience, and zeal, and effort, worthy of a cause so salutary, so pure, so holy, and so divine, determine never to faint nor to falter till you enter the pearly gates—never to lay down your arms, till, with the triumphant millions, you stand before the throne, and exulting sing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and might, and honour, and glory, and blessing!"—"To him who sits upon the throne, and to the Lamb be blessing, and honour, and glory, and strength, for ever and for ever!" Amen.

[Some of my readers may recollect that in the former Volume of this Journal, p. 194, mention was made of a very respectable Baptist minister in the State of Virginia, of the name of BROADDUS, who had exchanged some letters with Mr. A. Campbell, on the 'Restoration to the Ancient Order of Things,' for which the latter is contending: and I promised to present them with a specimen of this correspondence. Here, then follows a letter from Mr. Broaddus to Mr. Campbell, with the latter's reply to it.—W. J.]

TO THE EDITOR OF THE CHRISTIAN BAPTIST.

DEAR SIR,

Finding the 'Christian Baptist' to be a vehicle, free for all passengers who behave with tolerable decency, and considering myself to be one of that description, I have a mind, if there should be room, to take a seat and try a little trip. By the way, I doubt you will find it necessary to enlarge your vehicle, or submit too often to see yourself and some of your passengers crowded out. But, let me drop the figure: I am fond of figures, and therefore would not wish to chase them out of breath. I feel a desire to offer you some thoughts, which, however you may estimate them, will be received, I am confident, in that spirit of friendship and good-will, in which they are communicated. This confidence I am disposed to cherish, not only from the impression produced by a slight personal acquaintance with you, but from the candid manner in which, (as far as I have observed,) you have replied to your correspondents—those who have censured, as well as those who have approved.

With regard to the 'Christian Baptist,' (the object in view in this communication,) or rather, with regard to the principles and sentiments you maintain in that publication, my letter, as you will see, will wear a sort of mixed aspect. I have not yet had the opportunity of perusing all the numbers, from the commencement of this work; but, as far as I have seen, I find much to *approve*, something to *doubt*, and something too from which I must *dissent*. Possibly, however, my dissension may be owing, (in part at least,) to the want of a full and correct understanding of your sentiments.

I said, "much to *approve;*"—I might use a stronger term and say, much to *admire.* With several of your essays, I have been not only pleased but delighted. Many of your remarks, too, in opposition to the errors and follies too prevalent in the religious world, meet my own views and receive my warm and hearty commendation. In a word, I am greatly pleased with what appears to be your drift and aim; viz. to clear the religion of Jesus of all the adventitious lumber with which it has been encumbered, and bring back the Christian Church to its primitive simplicity and beauty.

After these general remarks, it will, of course, be expected, that I should notice some particulars.

In the first place, then, your views of the christian religion, considered as a *dispensation,* appear to me to accord, in general, with the spirit of the New Testament. I recollect, particularly, an essay on Christianity, which I had the opportunity of reading in the first volume, which, in the main, I thought superlatively excellent; as well as that also on the Jewish Sabbath and the Christian Lord's Day. In the same volume I think, too, was an essay, the subject of which was, the cessation of Old Testament obligations under the Gospel dispensation. Some things, according to my present impressions, were there advanced, to which I am not prepared to assent, without a re-perusal of the piece; but the leading sentiment appeared to me to be perfectly defensible on scriptural grounds.

That we are not under the *old* dispensation, but under the *new,* is admitted by all Christians: and that the obligations imposed upon us, by the revelation of God's will, do not arise from the Old Testament, but from the New, seems not only to follow as a consequence, but to be abundantly manifested in the Christian Scriptures. If this, therefore, is all you mean by denying the perpetual obligation of the Old Testament, then, as far as I can see, you are right in this point. That the Old Testament is of divine authority;—that it is a fund of sacred instruction, calculated, by divine wisdom, as a proper rule for the Patriarchal and Mosaic dispensations, and an aid to Christians in the present day, are facts not to be called in question. A great proportion too of the prohibitions, injunc-

tions, and precepts, found there, (all those indeed of the nature called *moral,*) are, doubtless, of perpetual obligation: but then they are such as are substantially introduced into the New Testament, and incorporated with its glorious truths. Or else, how, (I would ask,) are we to distinguish these *moral* matters, from those of a different character? from *ceremonial* and *judicial* ordinances? Is the light of nature to sit in judgment, in this case, in order to discriminate and decide? I should think not;—at any rate, while we have the light of the New Testament to guide us.

Thus then it would seem that we may correctly and safely take this position;—that the old dispensation has passed away, and, with it, all institutions, ordinances and obligations, not re-sanctioned by the New Testament. This is a position which presented itself to my notice several years ago, and appeared then, as it does now, not as a mere speculation, but as an instrument the most effectual, for sweeping off all that rubbish which has been gathered from the *old ruins* of former establishments, to build withal on Christian grounds. But to take the position, that all Old Testament requisitions and laws, not *specially* repealed in the New, are now binding on Christians, appears to be placing us among the tents of the patriarchs and the tabernacles of the Israelites, in the midst of bewildering researches that can have no end.

It is, you will observe, with your views of the Christian religion, considered as a *dispensation*, that I have thus the pleasure of expressing my concurrence: and I do hope that, upon a more explicit declaration of your sentiments, I may find no cause to disagree with you, as to what more nearly concerns the *nature* of that religion;—the *agency*, I will say, which produces it in us. I do not wish you to consider me, at this time, as really differing from you on this point: I only desire to be better satisfied. Let me explain myself.

There are some among us possessed of strong apprehensions, that you are disposed to deny the existence of the regenerating and sanctifying operations of the Holy Spirit on the spirit or the heart of man; and that you would ascribe all the religious effects produced in us solely to the

influence of the written word or the external revelation of God. And these apprehensions, permit me to add, are not, in all cases, the effect of any prejudice against you. For myself, I have said to others, as I now say to you, that I cannot think this of you. I have seen indeed many things in your writings which appear inconsistent with such a sentiment;—a sentiment which obviously goes to the annihilation of all hope for gracious aid in the Christian warfare, and, of course, to the annihilation of prayer for any such aid. A sentiment which would thus cut off communion with God, and let out, (as I may say,) the very life's blood of religion, I cannot think you would maintain. Still, however, I would fain see you more explicit on this point: it appears to be due to yourself, as well as others; and, to a compliance with this wish, I should suppose, you can have no objection.

That the word of God is the instrument of our regeneration and sanctification, I have no doubt; nor would I think of saying it is his usual method, (whatever he may in some cases choose to do,) to operate on the soul, *independent of the word.* But that there is a living, divine agent, giving life and energy to the word, and actually operating on the soul, is, in my view, a truth which forms one of the glorious peculiarities of the religion of Jesus: and thus I would say, in the language of the Apostle, we are "born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever." You will not place this matter, I am persuaded, among those unprofitable disquisitions about *causation*, of which you complain in your answer to "Amicus," in the last number of the 'Christian Baptist.'

In commencing my letter I had several other matters in view; but the room I have already occupied forbids anything more than a passing notice of them, in the present communication.

It was my wish, not only to express my hearty approbation of your avowed hostility to certain abuses and follies, prevalent in the religious world, but to lend any little aid in my power towards a correction of these evils. Among the objects here alluded to, let me just mention—the

adoptions of creeds and confessions of faith;—those fruitful sources of dissention, and stubborn barriers against the admission of divine light from the word of God, and the high pretensions of many amongst the clergy, (so called) together with their pompous human titles;—the food of spiritual pride, and the fetters of free inquiry and decision amongst Christians. Here, however, it was my intention to state to you, how I considered you as having suffered yourself to be carried to an extreme, in discarding the office of *preacher*, and the practice of public *preaching*, and confining your views of public ministration wholly to teaching and admonition in the church. On this point I can at present only express my wish that you would reconsider the matter, and see whether there be not room for qualifying your sentiments; whether the work of an evangelist (or Gospel preacher) be not proper and requisite, as well as the office of a bishop;—requisite, I will say, not to the order of a Gospel Church, but to the present state of the new dispensation.

Another matter (perhaps the most interesting) yet remains to be mentioned: I mean such a reformation in the church, as shall restore what you term "the ancient order of things." That some reformation is requisite, I think there can be no doubt: to what extent I do not yet feel myself prepared to say. Some of the things which you insist on are with me (like a certain point with you) matters as yet *sub judice*. May the great head of the church direct his people, by whatever means he may see proper!

Before I conclude, permit me to suggest a query, whether, in opposing what you deem the errors of the day, you ought not to be cautious to preserve a due degree of moderation in your language. In this opposition I do not wish to see you abate "one jot or tittle" of the firmness with which you take your stand, or the keenness with which you make the attack. I am only apprehensive, that the occasional asperity of your language may afford a pretext to your adversaries, to represent you as one of those censorious spirits, who take pleasure in dealing out invectives; and thus your arguments and remarks, though well

directed, may in some degree fail of their effect. In some cases, you know, the opposers of truth find a convenient asylum from its shafts, in an affected contempt for their assailant: and when they dare not treat his *talents* in this way, they will sometimes effect to despise the *spirit* by which he is actuated: and thus, dreading his weapons, and the skill with which he wields them, they cover themselves with this pretext in order to avoid the battle. Indeed I cannot help suspecting, that there are editors of religious journals, who, in regard to the 'Christian Baptist,' have betaken themselves to this convenient refuge. But though I would wish to see you "cut off occasion from those who desire occasion," pray observe, I would not wish you to cut off the points of your arrows, whenever they are directed at error or folly.

That you may steer a straightforward course, alike unawed by custom—unprovoked by opposition—unseduced by novelty, is the prayer of

Yours in the Gospel,

PAULINUS.

Virginia, July 25, 1826.

MR. CAMPBELL TO PAULINUS.

DEAR SIR,

Since the commencement of this work I have not received a letter from any correspondent with more pleasure than that produced by the reception of yours. And there has not, in my judgment, appeared in this work, a letter from any correspondent, more evangelical in its scope, more clear and luminous in its object, more unexceptionable in its style, more perfect in its soul, body, and spirit. I am not conscious that there is one point of controversy between us, in all the items of practical truth embraced in your letter. Whatever diversity of opinion might possibly exist between us in carrying out some principles to their legitimate issue, I am conscious of none in the premises. We know, owing to causes quite familiar to us both, that it is possible for persons of unquestionable honesty to agree in the premises and differ in the conclusions. I do not, however, make this observation from a surmise that this would be the fact, or that it is the fact, in our case, respecting the premises in your

epistle. Permit me, then, to glance at the items which it presents to my reflection.

And first of the Old and New Dispensations. The position which you say may be "safely taken," embraces everything for which I contend; viz.—"*That the Old Dispensation has passed away, and, with it, all institutions, ordinances, and obligations, not re-sanctioned by the New Testament,*" *or in the New Dispensation.* You will see this position contended for at considerable length in a discourse which I pronounced ten years ago, (a copy of which I herewith transmit you), before an association in the western part of this state. For the *heresy* of which, I have been persecuted ever since by a small banditti of the orthodox. You will see that I was but a stripling at the time this discourse was delivered; and that I was quite metaphysical upon the atonement. The mists of the river Nile had not then ascended to the tops of the mountains; but were thinly spread and gently reclining upon the sides of the hills. In a series of essays on the Patriarchal, Jewish, and Christian states or ages, now in contemplation, the divine authority, incalculable importance, and practical use of the Old Testament, will, I hope, be fully developed to all inquisitive minds.

But, to proceed to the next and more interesting item, "*the nature*" of the Christian religion, or what you call the "agency" which produces it in us. Were it not for the pernicious influence of the theories afloat on this subject, I would assert my concurrence in opinion with you. This may appear a strange saying; but it is in accordance with the genius of this work. I have taken a stand, which I am determined, by the grace of God, not to abandon. I will lay down no new *theories* in religion, contend for no old theories, nor aid any theory now in existence. For why? Because no theory is the Gospel of Jesus the Messias. Nor can the preaching or teaching of any theory be the preaching or teaching of the Gospel. And, please mark it well, NO MAN CAN BE SAVED BY THE BELIEF OF ANY THEORY, TRUE OR FALSE; NO MAN WILL BE DAMNED FOR THE DISBELIEF OF ANY THEORY. This position I hold worthy to be printed in majestic capitals. No consumptive body, no chronic disease, not even the dispepsia, can be cured by adopting any theory of disease, or of the *modus medendi;* else I should have been cured of the latter malady long since.

Those who ascend in balloons have proved, that the nigher they approach the thin blue ether, the air becomes clearer, and, as it becomes clearer, it becomes *cooler*. They have found that there is a region a good way on this side, too, of the azure fields, where mercury itself would freeze on midsummer day at noon. Man could not live in those pure, clear, and lofty regions. He

requires an atmosphere highly impregnated with terrene qualities ; and it has been long known that the sun's rays give no heat to the etherial regions through which they pass. They must come in contact with the matter or the effluvia of this globe before they possess any vitality, or power to support life. There is a good analogy here. Man has so much of the animal in him and about him, that he cannot now mentally, any more than corporally, live upon abstract views. Hence, as you have, my dear sir, no doubt, frequently observed, *the Bible teaches everything in the* CONCRETE, *and nothing in the* ABSTRACT. This is the radical, distinguishing, or most essentially differential quality of this book, in comparison of all others in the world, and especially of all systems of religion.

On this point I would wish to be well understood : for, if well understood on this point, I cannot be easily misunderstood on many others. I will, therefore, impose on your patience a little longer. And as I sometimes prefer to present a whole broadside of assertions to arrest attention, I now assert, that there is not one abstract truth propounded in all the Bible. Where is the position laid down, *that the Spirit of God, independent of the Word, regenerates an unbeliever ?* And which of the Prophets or Apostles inculcates, *that the Word of God, independent of the Spirit, regenerates an unbeliever ?* Again, where is the position found in the sacred volume, *that the Spirit, accompanying the Word, regenerates a man ?* Once more, where does it assert, *that men can, without the Holy Spirit, believe, or that they cannot ?* Some, no doubt, view some of these positions as Bible truths, and fancy that they are abstractedly taught in the sacred volume. I ask them, *Where ?* For I have never found them there. They are all abstract views, or mere speculative conclusions drawn from the Scriptures, by each speculator, according to his logical implements and prowess.

There can be no doubt, either, but that there are abstract or speculative views which can be drawn from, or pressed out of, the Bible. If alcohol was not in corn, no process of distillation could bring it out. If croton oil was not in the croton bean, no press could abstract it from it. But who can live on alcohol ? And who can be saved by abstract views ?

Believe me, my dear sir, that the art of making sermons after the fashion, is the art of making fermented liquors out of the streams of the waters of eternal life. Our great theological writers are gigantic elaborators, their works are immense distilleries, and the systems which they *rectify*, especially when mellowed with age, like good old Cognac, are sought after and swallowed down with a zest peculiar to tipplers. I know some theological tipplers that, in all probability, have not gone to bed

duly sober once in forty years. There is amongst them, too, some rare instances of longevity. They are, however, generally bloated in youth, and shrivelled in old age. There are, too, some awfully alarming apoplectic explosions; but still *ardent spirits* are in demand, and the religious retailers are enriched. Oh! when shall men relish the aliment of nature, and learn to live upon the simple bread of God, and the pure water of life?

But who can live on essential oils? Or will the act of speculating or inferring, or will the inferences when drawn—that the Spirit without the Word, or the Word without the Spirit, or the Spirit and Word in conjunction, regenerates the human soul; I ask, Will the act of drawing these inferences, or these inferences when drawn, save the soul? If they will not, why make them essential to Christianity—beneficial to be taught? And why, oh! why condemn him as a heretic, whose head is too weak to *draw* or *drink* them?

Some boisterous spirits, who have more sail than ballast, who have become confirmed theological tipplers, are ever and anon teaching and preaching up their theory of regeneration. Without it, they could not make a sermon any more than a cord-wainer could make a shoe without a last. Some of this class say of me,—"He is not sound in the faith; see how ambiguously he talks about regeneration: if his views are consistent with *ours*, why does he not come out flat-footed? why all this reserve? why does he not roundly assert, in so many words, what his theory is?" Yes, says the drunkard, you must *drink;* "tell me whether you will have cider, strong beer, wine, or brandy? you must drink *something*, or you are no company for me." But to lay aside an excellent metaphor, lest I should allegorize: I will say, in plain English, if I were to act politically and dishonestly, I would adopt one theory and impugn every other. But, what then? I would have to be swept off with all my predecessors in Babylon, before the millennium appears, before the temple of the Lord appears in its glory. It is, therefore, that I am at war with all theories, both true and false. Because, in addition to what has been said of their inutility, the world is intoxicated with them; men are loving and hating one another on *theoretic grounds;* they are fighting about their theories, either making them the bond of union, or the signal of war. Yes, men hate one another for God's sake, if we may believe them in earnest, or acting consistent with their feelings.

I have, in the second volume of this work, written a series of essays on the work of the Holy Spirit in the salvation of men, without laying down any theory or terminating in any speculative conclusions. At least, I studiously avoided such a speculative result. My aim was to understand and exhibit what the

Scriptures saith on this subject, regardless of those theories. But because I would not exclaim *shibboleth*, I have been reprimanded as heterodox.

To most of us it is impossible to think upon religion, or to talk upon it, without running out into mere speculation. For this reason: ninty-nine books, and ninety-nine preachers in every hundred are wont to treat religion as a speculative science, in which everything depends upon having right theories. Whereas, the Bible always represents faith in Jesus, as the Lord Messias, and obedience thence resulting, as the all in all. "As the twig is bent the tree's inclined." Hence we have churches of religious speculators. Our congregations are large juries empannelled to sit in judgment on the preacher's orthodoxy: and, if theoretically right, he is a brother, a saint, and sound in the faith. Hence, say the people, we go to *hear* the Rev. Mr. Such-a-one, not to *worship* God. They are assemblies of critics, from whose tribunal there is no appeal—no Cæsar, no Areopagus.

The preceding remarks will, I hope, my dear brother, afford some satisfaction as far as respects the *reason why* I do not contend for any one theory of regeneration. But if any man accustomed to speculate on religion as a mere science, should infer from anything that I have said on these theories, that I contend for a religion in which the Holy Spirit has nothing to do—in which there is no need of prayer for the Holy Spirit—in which there is no communion of the Holy Spirit—in which there is no peace and joy in the Holy Spirit—he does me the greatest injustice:—he is ignorant, doating about questions, and strifes of words, from which proceed envy and contention.

All whom I baptize, I baptize in the name of the Father, and of the Son, and of the Holy Spirit. I pray for the love of the Father, the grace of the Son, and the communion of the Holy Spirit to remain with all the saints. A religion of which the Holy Spirit is not the author, the subject matter, and the perfecter, is sheer deism. To a man who teaches otherwise, I would say, "Art thou a teacher of Israel and knowest not these things?" And to the speculators I rejoin, "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh nor whither it goeth." If he will yet contend, I add—tell me how the human spirit is first formed in the infant man, or how the bones of the human body are first fashioned, and I will tell him *how* his theory is wrong. One thing we know, that except a child be born it cannot come into this world, and unless a man be born of Spirit and water he cannot enter the kingdom of Jesus. When an infant is born into the world it feeds upon no *theory*, nor does it come into the world by the efficacy of theory. And were we to philoso-

phise till the last trumpet is heard, children will be born in the same old-fashioned way, and so will they enter the kingdom of Jesus in the way ordained and framed of God, the Father of our spirits. The incontrovertible fact is, man must be born from *above;* and for this purpose the glad tidings are announced. Let us simply promulgate them in all their simplicity and force, unmixed with theory, uncorrupted with philosophy, unsophisticated with speculation, and unfettered by system, and mark the issue. Hitherto shalt thou come and no farther; and here let all the waves and billows of human passion and human feeling be stayed!

Whatever the Scriptures say, I say. The only question with me is to understand each sentence in the light of its own context. And I will not refrain from any inquirer my views of any passage, without either theorising or dogmatising. To make *new* theories is the way to make *new divisions.* To contend for the *old* is to keep up the *old division;* either of which would be in direct opposition to all my efforts, and, what is still worse, in direct opposition to the dicisions of the Holy Spirit.

"That the work of an evangelist or a preacher is requisite, not to the order of a Christain Church, but to the *present state* of the new dispensation," is a position which I will not contend with you. The Holy Spirit saith, "Let him that heareth say come," and why should I say to him that heareth, do not *say come;* hold your tongue? No: forbid it, heaven! "Let him that heareth say come," is a license which the Holy One gave when he was closing the canon, sealing up the law and the testimony. And, thanks be to his name, he left no tribunal on earth to contravene this dicision. While then there are any who have not come to the fountain of life, and when any one who has heard, and come, and tasted, findeth such an opportunity to say come, let him say, in word and deed.

I thank you most cordially for your hints on moderation. I will attend to them. 'Tis hard, indeed, for any one to have a quiver full of sharp arrows, well-pointed, and well-bearded, and not to draw blood. And there is still so much sympathy in human nature, that it will sometimes drop a tear on witnessing the last throes of an expiring foe. Hence, when the enemies of truth are sorely wounded, its friends exclaim "Refrain a little."

I appreciate very much, indeed, your Christian exhortation; and will always be glad to hear from you. Pray lend a helping hand. It is neither *my* cause nor *thine,* but *our* cause. I have only room to express my unfeigned prayer that thy kind wishes for me may be returned manifold into thine own bosom.—Your brother, in the hope of immortality, A. CAMPBELL.

[Towards the beginning of the last century, Sir RICHARD STEELE, who was connected with ADDISON and others in the conducting of the 'Spectator,' 'Tatler,' and 'Guardian,' published a translation of 'An Account of the present state of the Roman Catholic Religion throughout the world; written in Italian, for the use of Pope Innocent XI. By Mons. Cerri, Secretary of the Society *de propaganda fide.*' Of this curious book I may possibly give some account hereafter. For the present, I shall content myself with laying before the readers of the 'Harbinger,' Sir RICHARD's Dedication of the book to His Holiness, Clement XI., who filled the Pontifical chair in the year 1715. It is an amusing document; and not merely amusing—it is instructive also; written with singular vivacity and point. I cannot doubt that it will greatly interest them; but they must have patience with me: I cannot afford room for the whole at once; it will probably occupy a portion of five numbers. The volume in which it is contained has now become so exceedingly scarce, that, in bringing it once more to public view, I think I shall be doing a service to my contemporaries.—W. J.]

TO HIS HOLINESS POPE CLEMENT XI.

Your Holiness will be surprised at such an uncommon thing, as an address of this nature, from one who is, in your account, and in the language of your church, a schismatic, heretic, and infidel. But, as I think it my duty to make this public restitution of the following *Treatise*, which was at first taken from your friends by force of arms, so, I will restore it fourfold, with all possible advantage to *you* and your *church*.

I find, that all the infallibility with which your Holiness is illuminated, doth not disdain the help of human information; and that your accounts of the religious, as well as civil, state of this kingdom, are in a particular manner defective: and therefore I have resolved to act the part of a generous adversary, and, without reserve, to lay before you, out of the fullness of my heart, such things, as will give you a juster information of the state we of these nations are in, than any of your predecessors in the holy see, ever enjoyed; and this, without any further ceremony, just in the order in which they shall arise in my own mind.

Your *Holiness* is not perhaps aware how near the churches of us Protestants have at length come to those privileges and perfections which you boast of as peculiar to your own. So near, that many of the most quicksighted and sagacious persons have not been able to discover any other difference between us, as to the main principle of all doctrine, government, worship, and discipline, but this one, viz, That you *cannot* err in anything you determine, and we never *do*. That is, in other words, that

you are infallible, and we always in the right. We cannot but esteem the advantage to be exceedingly on our side, in this case, because we have all the benefits of *infallibility* without the absurdity of pretending to it, and without the uneasy task of maintaining a point so shocking to the understanding of mankind. And you must pardon us, if we cannot help thinking it to be as great and as glorious a privilege in us to be always in the right, without the pretence to infallibility, as it can be in *you*, to be always in the wrong, with it.

Thus, the Synod of *Dort* (for whose unerring decisions, public thanks to Almighty God are every *three* years offered up, with the greatest solemnity, by the magistrates in that country), the councils of the *Reformed* in *France*, the assembly of the kirk of Scotland, and (if I may presume to name it) the convocation of *England*, have been all found to have the very same unquestionable authority which your church claims solely upon the *infallibility* which resides in it; and the people to be under the very same strict obligation of obedience to their determinations which, with *you*, is the consequence only of an absolute infallibility. The reason, therefore, why we do not openly set up an *infallibility* is, because we can do without it. Authority results as well from power as from right; and a majority of votes is as strong a foundation for it as *infallibility* itself. Councils that *may* err never *do:* and, besides, being composed of men whose peculiar business it is to be in the right, it is very immodest for any private person to think them not so; because this is to set up a private corrupted understanding above a public uncorrupted judgment.

Thus it is in the *North*, as well as the *South;* abroad, as well as at home. All maintain the exercise of the same authority in themselves, which yet they know not how so much as to speak of, without ridicule, in others.

In *Eagland* it stands thus. The Synod of *Dort* is of no weight: it determined many doctrines wrong. The assembly of *Scotland* hath nothing of a true authority, and is very much out in its scheme of doctrines, worship, and government. But the church of *England* is vested with all authority, and justly challengeth all obedience.

If one crosses a river in the *North*, there, it stands thus. The church of *England* is not enough reformed; its doctrines, worship, and government, have too much of antichristian *Rome* in them. But the kirk of *Scotland* hath a divine right, from its only head, *Jesus Christ*, to meet, and to enact, what to it shall seem fit, for the good of his church.

Thus, we left *you*, for your enormous, unjustifiable claim to

an unerring spirit; and have found out a way, unknown to your Holiness and your predecessors, of claiming all the rights that belong to *infallibility*, even whilst we disclaim and abjure the thing itself.

As for us of the church of *England*, if we will believe many of its greatest advocates, we have bishops in a succession, as certainly uninterrupted from the Apostles as your church could communicate it to us. And, upon this bottom which makes us a true church, *we* have a right to separate from *you;* but no persons living have any right to differ or separate from *us*. And *they*, again, who differ from us, value themselves upon something or other, in which we are supposed defective, or upon being free from some superfluities which we enjoy; and think it hard, that any will be still going farther, and refine upon their scheme of worship and discipline.

Thus, we have indeed left *you;* but we have fixed ourselves in your seat: and make no scruple to resemble you, in our defences of ourselves, and censures of others, whenever *we* think it proper.

We have all sufficiently felt the load of the two topics of *heresy* and *schism*. We have been persecuted, hanged, burnt, massacred, (as your Holiness well knows) for *heretics* and *schismatics*. But all this hath not made us sick of those two words. We can still throw them about us, and play them off upon others, as plentifully and as fiercely as they are dispensed to us from your quarter. It often puts me in mind (your Holiness must allow me to be a little ludicrous, if you admit me to your conversation); it often, I say, puts me in mind of a play which I have seen amongst some merry people: a man strikes his next neighbour with all his force; and he, instead of returning it to the man who gave it, communicates it with equal zeal and strength to another; and this to another; and so it circulates, till it returns perhaps to him who set the sport a-going. Thus your *Holiness* begins the attack. You call *us heretics* and *schismatics*, and burn and destroy us, as such; though, God knows, there is no more right anywhere to use heretics or schismatics barbarously, than those who think and speak as their superiors bid them. But so it is. *You* thunder out the sentence against *us*. *We* think it ill manners to give it *you* back again; but we throw it out upon the next brethren that come in our way; and they upon others: and so it goes round, till some perhaps have sense and courage enough to throw it back upon those who first began the disturbance, by pretending to authority where there can be none.

We have not indeed now the power of burning heretics as our forefathers of the Reformation had. The civil power hath

taken away the *act*, which continued that glorious privilege to them, upon the remonstrance of several persons, that they could not sleep whilst that *act* was awake. But then, everything on this side death still remains untouched to us: we can molest, harass, imprison, and ruin any man who pretends to be wiser than his betters. And the more unspotted the man's character is, the more necessary we think it to take such crushing methods. Since the toleration hath been authorised in these nations, the legal zeal of men hath fallen the heavier upon heretics (for it must always, it seems, be exercised upon some sort of persons or other); and, amongst these, chiefly upon such as differ from us in points, in which, above all others, a difference of opinion is most allowable: such as are acknowledged to be very abstruse and unintelligible; and to have been in all ages thought of and judged of with the same difference and variety.

Sometimes *we* of the established church can manage a prosecution (for I must not call it a persecution) ourselves, without calling in any other help. But I must do the *dissenting Protestants* the justice to say, that they have shown themselves, upon occasion, very ready to assist us in so pious and Christian a work, as bringing heretics to their right mind, being themselves but very lately come from experiencing the convincing and enlightening faculty of a dungeon or a fine. The difference between these two sorts of persons is this: the one differs from us about ceremonies of worship and government; but they boggle not at all at the doctrine settled for us by our first reformers: it is all with them right and good, just as Christ left it at first, and *Calvin* found it, above fifteen hundred years afterwards. The others, unhappy men, look upon this to be straining at a gnat and swallowing a camel. However, the former sort having a toleration for their own way, upon subscribing all our doctrines, can the more easily come to persuade themselves, that the Christian world is unhinged, if the latter should be tolerated in their opposition to doctrines which have been called fundamentals, even by Protestants, for so many years.

This hath been experienced particularly in *Ireland*, by *one* who could not see exactly what they saw, about the nature of *Christ* before his appearance in this world. For, as with *you*, a man had better blaspheme Almighty God than not magnify the Blessed Virgin, so with many of us it is much more innocent and less hazardous to take from the glory of the Father, than of his Son. Nay, to bring down the Father to a level with his own Son is a commendable work, and the applauded labour of many learned men of leisure; but to place the Son below his own Father, in any degree of real perfection, this is an unpardonable error; so unpardonable, that all hands were united against that

unhappy man; and he found, at length, that he had much better have violated all God's commandments than have interpreted some passages of Scripture differently from his brethren. The *nonconformists* accused him; the *conformists* condemned him; the *secular power* was called in; and the cause ended in an imprisonment, and a very great fine,—two methods of conviction about which the Gospel is silent!

In *Scotland*, let a man depart an inch from the confession of faith and rule of worship established by the assembly, and he will quickly find, that, as cold a country as it is, it will be too hot for him to live in. The *reformation* boasts itself, *there*, to be *evangelical*, without alloy: and is guarded by a very sensible severity of discipline. To suppose, therefore, any point of doctrine to be erroneous, or so much as a subject for a new examination, in so unspotted a Church, is a token of malignity and infidelity; and the man who doth it must be content to escape out of their hands as well as he can.

(To be continued.)

EXPOSE OF THE SECRETARY OF STATE FOR ECCLESIASTICAL AFFAIRS, TO DON PEDRO, REGENT OF PORTUGAL. *

SIRE!

The prejudice which lasted for ages is now extinct, viz., that the existence of the monastic orders is indispensable to the Catholic religion, and useful to the state, and the prevailing opinion is, that religion profits nothing by them, and that their maintenance is incompatible with civilization, the intelligence of the age, and the political organization suited to the people. Jesus Christ did not found them—they were unknown to the Apostles: the establishment of the Church and the propagation of the Gospel were effected in the first ages in a surprising manner, without the co-operation of the monastic orders. Persecution drove from the cities many individuals, who, finding in the deserts peace, and the liberty of exercising the persecuted religion, were obliged to take shelter there. The Roman Empire became Christian, the deserts were peopled with Cenobites, and, notwithstanding the motives had ceased which led thither the first, they continued to be peopled by them. The enthusiasm of a solitary life of devotion led many devout persons to the deserts,

* This is the interesting document promised by a correspondent at Oporto, in his letter of July 10, 1835. See 'Millennial Harbinger,' for Sept. Vol. I., p. 419.

as the fear of death led the first Christians. Societies, so formed in the deserts, and hermitages gave rise to the monastic orders: but in a ahort time the model which they held out to be followed was forgotten. These institutions spread from the east to the west. So early as the fifth century there was a prodigious number of convents, and the monks of that age were as like the first ascetics as the Rome of Nero was like that of Numa. The history of that and the following centuries exhibits a striking contrast between the one and the other. The one class fled from the cities and towns to purify themselves by meditating on eternity: they were laymen who sought retirement, not as a way of living, but from spontaneous devotion: they were useful citizens, though separated from society, because they drew their subsistence not from the faithful, nor from the state, but by the labour of their own hands, to which they devoted many hours daily throughout the year. With them everything was modest and humble, their food, vegetables, which their exertions produced from the waste and almost unfruitful deserts: their dress of coarse cloth, short, and accommodated to their work; thus cells, grottoes, and caves—thus, temples, small oratories, a rude cross, and the relics of the martyrs, all their treasure. The others, on the contrary, fled, as if terrified at solitude, to inhabited places, and others to the most rich and populous cities: they abandoned labour as unbecoming the priestly character to which they were elevated—they obtained and forced, often from princes and people, unlimited endowments, and the most odious privileges—they invented others, and created titles—they had plentiful tables, and well laid out—they built sumptuous houses and magnificent temples—they attacked the security and authority of kings and people—they spread fanaticism through the different classes of the state, disturbed the peace of the church and society with their dissentions and discords, which, commencing with idolastic subtilities, at all times useless, and nearly always ridiculous, ended, sometimes, in fighting and assassinations in the very temples—they substituted, in the place of the pure and sound doctrines of the Gospel, false legends, miracles, visions, and fabulous revelations—they adopted the most crafty means of heaping up riches—propagating the belief, which lasted for centuries, that the sins of him were pardoned who gave the most to the convents, and that the end of the world was at hand. Thus, credulity brought large endowments to the monasteries, and it was believed that the surest way of saving souls was to found a convent or leave to one all their property; and the unhappy generation which thought itself near the catastrophe which would put an end to it, cheerfully gave to the monasteries all it had, and the monks, though they appeared not to

doubt of soon going to enjoy a better lot in eternity, were receiving the endowments, and keeping the titles in their archives, in order that on their part there should be no doubt of the salvation of the souls of their pious benefactors. They manifested, in fine, in every way the ambition inseparable from powerful bodies, which had the credulity of the people in their favour, and consequently their immoderate liberality; and from sources so prolific they would have managed to possess themselves of all the wealth of the world, if the number of the timid and credulous had not diminished with the diffusion of knowledge, and if princes had not limited their acquisitions by means of laws oft repeated. The opulence and luxury of the monks drew to the bosom of their societies, instead of men carried to them by a sincere vocation, those who wished to enjoy there those conveniences which they could not meet with in the world.

These, Sire, are not assertions without foundation, nor vague accusations. Writers the most famed for their religion and piety have left abundant proofs of them in their works. The laxity of the monastic orders had necessarily a powerful influence on public morals; but it is not alone in this point of view that they ought to be considered. They weighed heavily in another very disastrous way on the republic, and on the church, principally after the 13th century, when the four families of mendicants appeared on the stage; rivalling and surpassing all the establishments of the preceding centuries, they aggravated the evil still more. They intruded into civil affairs of the greatest moment; they cried up intolerance with the utmost vehemence, and declared themselves openly against the supremacy of the temporal power, and against the plentitude of the spiritual which belongs to the bishops or successors of the Apostles. "What the Jesuits were after the council of Trent," says a great canonist of our times, "such were the Franciscans and Dominicans of the 13th century, until that council." It was then chiefly that the subversive effects of their exemptions showed themselves clearly. These emancipations from the episcopal authority, like as the civil from the paternal authority—these emancipations (to use the expression of St. Bernard who so much detested them) were attacks on the sacred rights which Jesus Christ had confided to the Apostles, and to their successors: the bishops ceased in consequence of them to be prelates of all their diocesans, because a part was alienated from them, and this alienation, which appeared only to injure the internal regime of the Church, had not only relation in its effects to the power of princes, but dissolved the tie which could more closely bind the monks in the discharge of their duties, and enabled them to live with more unbridled license, not only because their interests triumphed

over all legitimate obstacles, but because in fact they remained without a superior on earth, having one so remote, and occupied with the affairs of all Christendom.

Another very grave inconvenience yet resulted, and that was not felt till very late, and when it had already occasioned irreparable ravages in morals; I speak of the diminution of the patriarchal authority. This was absorbed in a great degree by the monastic orders, in general, but principally by the bodies of mendicants. They took to themselves the administration of nearly all the sacraments; and especially the most important, as it regulates the motion of the mind and of the human heart, viz., penitence. Morals suffered by this an inevitable laxity, and those whom the divine law constituted centinels and zealous supporters of these morals, arbiters of conscience, and distributors of the spiritual food, no longer recognised their flock, every moment taking it from them. Besides these evils, there remained one derived from the close connexion between them and the people; the latter received every doctrine good and bad, devoured all their fanaticism, respected them, succoured them to excess, and imbibed all the vices of the mendicants, whom they took into the bosom of their families. The state of the monastic orders, and their unruly conduct, gave occasion often to bitter and energetic complaints, and to divisions fatal to the peace of the church and the state, the narration of which history has transmitted to posterity in voluminous pages. Divers reforms, assisted by the efforts of councils, pontiffs, bishops, and civil rulers, followed each other in the course of time, but it could hardly be expected that any of them could root out the vices inherent in the establishments, and in fact they produced no result: the evil went on progressing—the founding of new establishments was prohibited—various monasteries were suppressed; but this remedy was not sufficient to cure it.

The history of the monastic orders is almost the same in all nations where they were admitted. It may be affirmed that in all the same principles and the same means served for their establishment; that everywhere the same laxity was found, and the same abuses; and that the consequences to morals, to religion, and to the state, have been still the same. Turning over the annals of Portuguese history, and ancient and modern documents, abundant proofs will be found of this truth, as respects Portugal; and examples, particularly, will not be wanting of daring acts of temerity against the rights of princes, and against the most sacred interests of the people, as well as of intermeddling in civil and political affairs, together with an inordinate craving of wealth.

In our time, Sire, have not insidious plots against the legiti-

mate throne, against civilization, and national liberty been hatched in the cloisters? It is not necessary to recal to mind old events—it is sufficient to advert to what has passed since 1820. Since that period the friars, not content with diverting weak minds from liberal ideas, by their sacred magic, through crooked paths, and laying aside all restraints, have hastened like fearful waves to invest the tossed-about vessel of the state. The convents were converted into revolutionary assemblies—the pulpits into tribunes of factious and bloody calumnies, and the confessionary into oracles of fanaticism and treason. The whole nation witnessed a part of the regular clergy changing the warfare of God for secular warfare, abandoning truly the sanctuary whose authority did not support them, despoiling its worship of its riches to convert them into means and provocations of war, bestowing with one hand the relics of the saints, and with the other fratricidal weapons, changing the truths of the Gospel into the most absurd falsehoods, the prayers into the most ferocious proclamations, and, as the climax of horror, perpetrating in the solitude of the night unheard-of wickedness, to publish it in the day as the work of the liberals; the whole nation saw those bands of savages buckling on the sword in place of the girdle which it became them to wear, and inflicting deadly strokes with the hands which were consecrated to supplicate and draw down the blessings of heaven upon their kindred, inciting, by their words and example, to robbery, assassination, and incendiarism, —in fine, making religion serve the caprice of a furious and delirious imagination. But why touch upon sores so fresh, that they yet wound the religious feelings of your Imperial Majesty, by particularising more fully the dark and impudent means with which the pillar of superstition and despotism availed itself, in order to expel your Imperial Majesty from the Government, because you were neither its slave nor the tyrant of your subjects, and in order to deprive the Queen of her throne, because the liberal system by which she was to govern did not suit them?

The little which I have said on this subject is more than enough to induce your Imperial Majesty to take into consideration, in the measure which I have to propose, the incompatibility of the free institutions which your Imperial Majesty has deigned to grant to the Portuguese nation, with the maintenance of institutions which, generally speaking, have shown themselves opposed to liberty, and in which institutions it meets with a powerful obstacle to its consolidation.

Far be from me, however, Sire, the idea of comprehending all the regular clergy in the generality of the accusations made against it. The monastic orders have had, and have now, men of solid virtue, distinguished knowledge, and extreme pa-

triotism : many of them, Sire, has your Imperial Majesty seen exposing their lives on the field of battle for the throne of the Queen, and for the liberty of their country ; whilst others were victims under the usurpation of the fury with which fidelity and honour were persecuted : but these form a rock of offence to the bodies to which they belong, and the objects of their persecutions. These, overcoming the power of their vicious institutes, and of the general corruption, are worthy of particular praise, and will, without doubt, deserve the special protection of your Imperial Majesty. These must acknowledge that if prejudice has kept the monastic orders in a state little in conformity with true religion, which they bring so much into discredit by their example, circumstances now demand their complete extinction.

The existence of the monastic orders does not comport with the maxims of sound policy, and is destructive of the foundations of public prosperity. The strength of a nation depends on its population, the population on marriages ; the greater number of marriages on the greater number of "proprietors." The monastic orders are doubly injurious to population. As bachelors, they leave a great vacuum amongst generations—as bodies of mortmain, absorbing enormous property which is never after alienated, they occasion that a considerable number of individuals cannot possess a foot of land, and consequently they are condemned also to a necessary celibacy. Those enormous landed properties being subdivided, and furnished, what will be the consequence ? The state will gain by the duties on sales and purchases ; these rendered possible and probable, agriculture will flourish because all those lands, limited and put on a footing with the physical means of their future possessors, will be well-cultivated, and always with useful articles ; industry and commerce, as a necessary consequence, will revive their increase of activity ; the conviction of the advantages of such a measure will reach the lowest class, for which the best argument is wealth ; population will be increased, and with it all the powers of the state.

In conclusion, Sire, it is absolutely necessary to extinguish the monastic orders, and appropriate the wealth which they possess. The public good, the happiness of the nation, which owes so many benefits to your Imperial Majesty, the purity of worship which your Imperial Majesty so much exerts yourself to promote, the regeneration of the Portuguese people, which your Imperial Majesty has so much at heart to consolidate—all call for that extinction. To attempt further to reform them is useless. The reforms made by wise and virtuous men since the fifth century could not better them, and similar would be the result of any other reform. To remove them from the midst of

the age, where they have taken root, in order to replace them in the desert, obliging the friars to support themselves by the labour of their hands, is impossible, and to subject them in everything to the bishops would not remove the inconveniences of preserving them. It is time that reason should awake from that kind of lethargy in which it has lain for ages, now that the long eclipse of justice and enlightenment has passed over; it is prudent, it is noble, it is necessary, that your Imperial Majesty should not encircle the throne of your august daughter with these bodies which sometimes have made kings bow before them, at other times have made the people bend before the interests of kings, their protectors, which they connect with the interests of religion. Constitutional thrones, like that of the august daughter of your Imperial Majesty, should be surrounded by the happiness of the people, the most zealous, the strongest, and the most lasting support. The mere habit of seeing the institution occasioned the prejudice of thinking that it was really useful, and instead of hearing the voice of reason in order to judge, the understanding has been employed only in seeking motives to prove what reason denies. Yes, Sire, impartial reason has fully confirmed the doctrines which, with all frankness, I make bold to lay before your Imperial Majesty, and in view of which I have the honour to propose to your Imperial Majesty the following project of a Decree.

Lisbon, May 28, 1834. JOACHIM ANTONIO DE AGUIAR.

" DECREE.

" Taking into consideration the report of the Minister and Secretary of State for Ecclesiastical Affairs, and having heard the Council of State, I have thought well, in the name of the Queen, to decree the following:—

" Art. 1. All convents, monasteries, colleges, hospices, and whatever houses of friars of all the monastic orders that now exist, are from this moment suppressed in Portugal, Algaroe, the islands adjacent, and throughout the Portuguese dominions, whatsoever may be their denominations, institution, and rules.

" Art. 2. The property of the convents, monasteries, colleges, hospices, and whatsoever other houses of friars of the monastic orders, are incorporated with the national property.

" Art. 3. The sacred vessels and furniture, which served for divine worship, shall be placed at the disposal of the respective ordinaries, to be distributed among the most necessitous churches of the diocese.

" Art. 4. To each of the friars of the convents, monasteries, colleges, hospices, and other houses hereby suppressed, shall be paid from the royal treasury, for their support, an annual pen-

sion, as long as they shall not have an equal or greater income from a benefice, or some public employment. The following are excepted :—

" § 1. Those who have taken arms against the legitimate throne, or against the national liberty.

" § 2. Those who in favour of the usurpation abused their ministry in the confessionary, or in the pulpit.

" § 3. Those who accepted of any benefice, or employment from the government of the usurper.

" § 4. Those who denounced, or persecuted directly their fellow-citizens for their sentiments of fidelity to the legitimate throne, and their adhesion to the constitutional charter.

" § 5. Those who accompanied the troops of the usurper.

" § 6. Those who at the period of the re-establishment of the Queen's authority, or afterwards in the places where they resided, abandoned their convents, monasteries, colleges, hospices, and respective houses.

" Art. 5. All laws and dispositions contrary to this decree are revoked. The Minister and Secretary of State for Ecclesiastical Affairs is hereby charged with its execution.

" D. Pedro, Duke of Braganza."

The above is followed by a decree assigning a monthly allowance equal to about three pounds British, sterling, to each friar, and about four pounds ten shillings sterling if above seventy years of age. To the orders of mendicants, however, only the sum of thirty-six shillings monthly was assigned, and fifty-four shillings, if above seventy years of age.

[The state of affairs among that respectable body, the Quakers, or Society of Friends, now claims general attention from the religious world ; for, according to all human appearance, a schism in the body is inevitable, and at no great distance of time. A few months ago, we laid before our readers an account of the proceedings at their Annual Meeting, in London ; we now subjoin their ' Yearly Epistle,' from which it will be seen that considerable pains are taken to conceal what, for obvious reasons, they do not wish should meet the public view.—W. J.]

THE EPISTLE FROM THE YEARLY MEETING

HELD IN LONDON, BY ADJOURNMENTS, FROM THE 20TH OF THE FIFTH MONTH, TO THE 30TH OF THE SAME, INCLUSIVE, 1835 ; TO THE QUARTERLY AND MONTHLY MEETINGS OF FRIENDS, IN GREAT BRITAIN, IRELAND, AND ELSEWHERE.

Dear Friends,

We consider it to be a cause for humble thankfulness that we have been again permitted to assemble as a religious body, and to conduct

the concerns of the society in brotherly love. In the flowing of this love we again address you, and tenderly salute you all in the name of our Lord Jesus Christ.

Epistles have been received, as in former years, from our friends in Ireland and North America, which have been very acceptable to this meeting; and we have felt satisfaction in maintaining a friendly intercourse with our beloved distant brethren.

The sense which we have now been permitted to enjoy of the overshadowing wing of divine goodness, has afforded a renewed evidence that we are, as a church, built on that foundation than which no other can be laid, which is Jesus Christ.

Our forefathers in the truth were, as we believe, remarkably visited with the day-spring from on high; and under the fresh and powerful influences of the Holy Ghost were enabled to proclaim among men the purity and spirituality of the Gospel of our Redeemer.

They professed to be instructed in no new truths; they had nothing to add to the faith once delivered to the saints; they cordially acknowledged the divine authority of the Holy Scriptures; they were deeply versed in the contents of the Sacred Volume; and they openly confessed that whatsoever doctrine or practice is contrary to its declarations must be "accounted and reckoned a delusion of the devil." But it was evidently their especial duty, in the Christian Church, to call away their fellow-men from a dependence upon outward forms, to invite their attention to the witness for God in their own bosoms, and to set forth the immediate and perceptible operations of the Holy Spirit.

It was given them to testify that this divine influence was to be experienced not only in connexion with the outward means of religious instruction, but in the striving of the Spirit with a dark and unregenerate world; and in those gracious visitations to the mind of man, which are independent of every external circumstance.

Nothing could be more clear than the testimony which they bore to the eternal divinity of the Son of God, to his coming in the flesh, and to his propitiatory offering, on the cross, for the sins of the whole world; and they rejoiced in the benefits of the Christian revelation, by which these precious truths are made known to mankind. They went forth to preach the Gospel, under a firm conviction that in consequence of this one sacrifice for sin, all men are placed in a capacity of salvation. And they called on their hearers to mind the light of the Spirit of Christ, that they might be thereby convinced of their transgressions, and led to a living faith in that precious blood through which alone we can receive the forgiveness of our sins, and be made partakers of the blessed hope of life everlasting.

We wish to assure our dear friends everywhere, that we still retain the same unalterable principles, and desire to be enabled, under every variety of circumstance, steadily to uphold them.

While we are anxious that all our members should exercise a daily diligence in the perusal of the sacred volume, we would earnestly invite them to wait and pray for that divine immediate teaching, which can alone effectually illuminate its pages, and unfold their contents to the eye of the soul. "For what man knoweth the things of a man, save

the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." As this is our humble endeavour, the various features of divine truth will be gradually unfolded to the seeking mind. We beseech you, dear friends, carefully to avoid all partial and exclusive views of religion, for these have ever been found to be the nurse of error. The truth as it is in Jesus forms a perfect whole; its parts are not to be contrasted, much less opposed to each other. They all consist in beautiful harmony; they must be gratefully accepted in their true completeness, and applied with all diligence to their practical purpose. That purpose is the renovation of our fallen nature, and the salvation of our never-dying souls.

How precious is it to remember that in the prosecution of this great object, the humble Christian is strengthened, by the indwelling of the Holy Ghost, for his race of righteousness, and is furnished with an infallible inward guide to true holiness. The pride of his heart is broken down by a power beyond his own; his dispositions are rectified: and now he can listen to that still small voice of Israel's Shepherd, in the soul, which guides to the practice of every virtue. We beseech you, dear friends, not to rest satisfied with a mere notion of this blessed doctrine, but to apply it, with all watchfulness and diligence, to your daily life and conversation. Thus alone can we escape from the spirit of the world, with all its covetousness and vanity, maintain the true simplicity and integrity of the Christian character, and finally perfect "holiness, in the fear of God."

The distraints made on our members during the last year for tithes and other ecclesiastical demands, amount to upwards of Twelve Thousand Eight Hundred Pounds; and one friend is now suffering imprisonment in the jail at Carlow in Ireland, in consequence of his conscientious refusal to pay tithes.

In communicating this information, we wish to remind you, that one important result of the immediate influence of the Spirit, is the distribution of gifts in the church for the edification of the body. The testimony which, as a society, we have long borne to the freedom and spirituality the Christian ministry, is, we trust, increasingly understood in the world, and never was the steadfast maintenance of it more necessary than at present. Let us forget that there can be no right appointment to the sacred office, except by the call of our Lord Jesus Christ, nor any true qualification for the exercise of the gift, except by the direct and renewed influences of the Holy Spirit. Let us not fail to bear in mind that these influences are not at our command, and that unless they are distinctly bestowed for the purpose, no offerings, either in preaching or prayer, can ever be rightly made in our assemblies for divine worship.

We entreat our dear friends not to be weary or ashamed of their public silent waiting upon God. It is a noble testimony to the spirituality or true worship—to our sense of the weakness and ignorance of man, and of the goodness and power of the Almighty. May our dependence, on these occasions, be placed on that gracious Saviour, who promised to be with his disciples when gathered together in his name. May we be found reverently sitting at his feet; and in the silence of

all flesh, may we yet know him, to teach us, who teacheth as never man taught. In order to experience this great blessing, it is absolutely necessary that we should guard against a careless and indolent state of mind, and should maintain that patient and diligent exercise of soul before the Lord, without which our meetings cannot be held in the life and power of truth.

We would remind our young friends who have received a guarded and religious education amongst us, that they can never be living members of the church of Christ, without baptism. And what is the baptism which can thus unite them in fellowship with the body? "Not the putting away of the filth of the flesh," or the performance of any external rite;—it is "the washing of regeneration and renewing of the Holy Ghost." Never forget, we beseech you, that vain will be the advantages which you have derived from the teaching of your fellow-men, unless you are truly born of the Spirit, and become new creatures in Christ Jesus.

While we confess our continued conviction that all the ceremonies of the Jewish law were fulfilled and finished by the death of Christ, and that no shadows, in the worship of God, were instituted by our Lord, or have any place in the Christian dispensation, we feel an earnest desire that we may all be partakers of the true supper of the Lord. Let us ever hold in solemn and thankful remembrance the one great sacrifice for sin. Let us seek for that living faith by which we may be enabled to eat the flesh of the Son of man and drink his blood. For, said our blessed Lord, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." Thus will our souls be replenished and satisfied, and our strength renewed in the Lord.

We are solicitous that friends, everywhere, may be encouraged to cultivate a greater depth of religious experience; that they may avoid all evil surmisings, all party spirit, all unholy zeal: that they may be clothed in the meekness and gentleness of Christ, and be abundantly endued with that precious charity which is the bond of perfectness.

The unity which, as a society, we have long enjoyed, is indeed attended with many advantages, both civil and religious. It is a means of strength, and a source of much happiness; and we would exhort all our members to watch unto prayer, that they may be enabled, by the grace of our holy head, to preserve it inviolate.

May "the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen."

Signed, in and on behalf of the Meeting, by

SAMUEL TUKE,

Clerk to the Meeting this year.

P. S. BY THE EDITOR.—The person who critically examines the preceding document will be at no loss to descry Arminianism, and "something more" than Arminianism, in this Confession of Faith.

ON THE BOND OF UNION AMONG CHRISTIANS.

[Extracted from a letter written in 1796, by the late Mr. ANDREW FULLER, to Mr. SAMUEL PALMER, of Hackney.]

Christian love appears to me to be, "for the truth's sake that dwelleth in us." Every kind of union that has not truth for its bond is of no value in the sight of God, and ought to be of none in ours.

I have heard a great deal of *union without sentiment;* but I can neither feel nor perceive any such thing, either in myself or others. All the union that I can feel or perceive arises from *a similarity of views and pursuits.* No two persons may think exactly alike ; but, so far as they are unlike, so far there is a want of union. We are united to God himself by becoming of one mind and one heart with him. Consider the force and design of Amos iii. 3, "Can two walk together except they be agreed?" You might live neighbourly with Dr. Priestley, but you would not feel so united with him in heart as if he had been of your sentiments, nor he with you as if you had been of his. You may esteem a churchman, if he agree with you in doctrine, and be of an amiable disposition ; but you would feel much more united with him if in addition to this he were a dissenter. You may regard some men who are rigid Calvinists, on some considerations ; but you would regard them more if they were what you account more liberal in their views, and more moderate towards others who differ from them ; that is, if they were *of your mind* upon the doctrine of Christian forbearance.

Men of one age may have quarrelled about religious differences and have persecuted one another, as papists and protestants have done in France ; and the same descriptions of men in another age may despise these litigations, as the French have lately done, and not care at all whether a man be papist or protestant, provided he enters heartily into revolutionary principles. But all this arises from their having substituted the importance of an agreement in a political creed in the place of one that is religious. Agreement in sentiment and pursuit is still the bond of union.—Even those who unite in church-fellowship upon the principle of what they term *free inquiry*, or universal toleration, are in *that* principle agreed : and this is the bond of their union. They consider this as the all in all, and consent to exercise forbearance towards each other in everything else. Such a communion, I confess, appears to me just as scriptural and as rational as if a number of persons should agree to worship together, but consent that every one should be at liberty to *act* as he thought proper, and so admit the universal toleration of every species of immorality. Nevertheless, even here, a similarity of sentiments would be the bond of union.

You can unite with men "who are not exactly of your sentiments."—So can I—But that in which I unite with them is not anything in which sentiment has no concern. It is *that wherein we are agreed* that is the bond of our union; and those things wherein we differ are considered as objects of *forbearance*, on account of human imperfection. Such forbearance ought undoubtedly to be exercised in a degree, especially in things which both sides must admit to be not clearly revealed, which are properly called opinions, and are little other than mere speculations. And, even in things which in our judgment *are* clearly revealed, there ought to be a degree of forbearance; much in the same way as we forbear with each other's imperfections of a practical nature, where the essential principles of morality are not affected.

You are "not a party man, and hope you never shall be, to please any set of people whatever." I hope so too; but I wish inflexibly to adhere to the side of truth and righteousness, so far as I understand them, in every punctilio, in order to please God.

"A decided judgment on some points," you consider as "unimportant, and think there is room for mutual candour." If those points are unrevealed, I say so too: but I do not consider either the deity or the atonement of Christ as coming under this description, and I hope you think the same. Without the former, we cannot with any consistency call on the name of Jesus Christ our Lord, which is the characteristic of a primitive believer; and without the latter, I need not say to you, sir, that the Gospel is rendered of none effect. As to "candour," it is due to all men, even infidels and atheists; but candour will not lead me to treat them as objects of divine favour, but to speak the truth to them in love.

Possibly you may think it unfair to reason as I have done from practices to principles, and that we ought to make a wide difference between the one and the other. But the difference, as it appears to me, is only as the difference between root and branch. Faith is not a mere speculation of the understanding, nor unbelief a mere mistake in judgment. They are both of a moral nature, or salvation would not be connected with the former, and final condemnation with the latter.

I ought perhaps to apologise for having written so much, in the manner I have done; but I think you will not take it amiss. The collision of thoughts from persons who have been in different habits and connexions is sometimes of mutual advantage. If you should disapprove of my remarks, try and set me right, and you will be entitled to my grateful acknowledgments.

REVIEW.

'MORAL AND SACRED POETRY;' *selected and arranged, by the Rev. T. Wilcocks, and the Rev. T. Horton, Second Edition, with considerable enlargements, by the Rev. T. Wilcocks. Devonport printed, and sold by the booksellers in London, pp.* 420, *octavo, with* 16 *pages of Preface and Index. Price 7s. 6d. in cloth boards.*

Poetry, like her sister art, Music, is full of charms to a mind attuned to harmony: and we say with Shakspeare, "the man that has no music in his soul, is fit for treason, stratagems, and spoils." That one end of Poetry, in its first institution, was to give pleasure, will not admit of doubt. If men first employed it to express their adoration of superior and invisible beings, their gratitude to their benefactors, their admiration of moral, intellectual, or corporeal excellence, or in general, their love of what was agreeable in their own species, or in other parts of Nature, they must be supposed to aim at making their poetry *pleasing*, otherwise it would have been unsuitable to the occasion that gave it birth, and to the sentiments it was intended to enliven. But is it not the end of this art to *instruct* as well as to *please?* Verses that give pleasure only, without profit, what are they but chiming trifles? And if a poem were to please, and at the same time, instead of improving, to corrupt the mind, would it not deserve to be considered as a poison, rendered doubly dangerous and detestable by its alluring qualities?

Homer's beautiful description of the heavens and the earth as they appear in a calm evening by the light of the moon and stars, concludes with this circumstance, "And the heart of the shepherd is glad." In the mere outside of Nature's works, there is a splendour and a magnificence, to which even untutored minds cannot attend without great delight. But, neither all peasants, nor all philosophers are equally susceptible of these charming impressions. It is strange to observe the callousness of some persons, before whom all the glories of heaven and earth pass in daily succession, without touching their hearts, elevating their fancy, or leaving any durable remembrance. Even of those who pretend to sensibility, how many are there to whom the lustre of the rising or setting sun—the sparkling concave of the midnight sky—the mountain forest tossing and roaring to the storm, or warbling with all the melodies of a summer evening—the sweet interchange of hill and dale, shade and sunshine, grove, lawn, and water, which an extensive land-

scape offers to the view—the scenery of the ocean, so lovely, so majestic, and so tremendous, and the many pleasing varieties of the animal and vegetable kingdom—could never afford so much real satisfaction as the steam and noise of a ball room, the insipped fiddling and squeaking of an opera, or the vexations and wranglings of a card-table.

There are, however, minds of a different construction, and whom the God of Nature has cast in a different mould—persons who, even in the early part of life, receive from the contemplation of the great Creator's works, a species of delight which they would not exchange for any other. Such minds have always in them the seeds of true taste and frequently of imitative genius. To such favoured individuals, no part of creation is indifferent. In the crowded city and the howling wilderness; in the cultivated province and solitary isle; in the flowery lawn and craggy mountain; in the murmur of the rivulet and in the uproar of the ocean; in the thunder of heaven and in the whisper of the breeze; such a one still finds something to rouse or to soothe his imagination, to draw forth his affections, or to employ his understanding.

This happy sensibility to the beauties of Nature should be cherished in young persons. It engages them to contemplate the Creator in his wonderful works; it purifies, and harmonizes the soul, and prepares it for moral and intellectual discipline; it supplies an endless source of amusement; it contributes even to bodily health; and as a strict analogy subsists between material and moral beauty, it leads the heart by an easy transition from the one to the other, and thus tends to recommend religion for its transcendant loveliness, and makes vice to appear the object of contempt and abomination.

> ——————How often from the steep
> Of echoing hill or thicket have we heard
> Celestial voices, to the midnight air,
> Sole,—or responsive to each other's note,
> Singing their great Creator?—*Par. Lost, B.* iv.

But whither are we going? On reviewing what we have written, we seem to have been betrayed into a rhapsody, which perhaps calls for an apology. We had no intention, at the commencement, to write an Essay in praise of Poetry; if we had, we should certainly proceed with the subject. All we meant was to call the attention of our friends to the volume upon our table; it contains the choicest collection of pieces of 'Moral and Sacred Poetry,' with which we are acquainted.

The selection is made with great taste and discrimination—the Editors have accomplished a Lord Anson's Voyage round

the World of Sacred Poetry, and, in imitation of the industrious bee, extracted the sweets or choicest flowers, with which to en rich the hive, or form the chaplet. The book, which is very tastefully got up, ought to be in every family, more especially where there are young persons; and as the season is at hand when custom dictates the making of annual presents, as 'Keepsake's' or, 'Friendship's Offerings,' we take leave to say, that one of the very first books, which claims attention in this particular view, (next to the perfected volume of the 'Millennial Harbinger!') is, Messrs. Wilcocks and Horton's Volume of 'Moral and Sacred Poetry.' The following is an extract; and we may possibly give more when we can afford room :—

THE BENEVOLENCE OF GOD.

My God! all Nature owns thy sway;
Thou giv'st the night and thou the day;
When all thy lov'd creation wakes,
When morning rich in lustre breaks,
And bathes in dew the op'ning flower,
To thee we own her fragrant hour;
And, when she pours her choral song,
Her melodies to thee belong!

Or when, in paler tints array'd,
The ev'ning slowly spreads her shade;
That soothing shade, that grateful gloom,
Can, more than day's enliv'ning bloom,
Still every fond and vain desire,
And calmer, purer thoughts inspire;
From earth the pensive spirit free,
And lead the soften'd heart to thee.

In ev'ry scene thy hands have dress'd,
In ev'ry form by thee impress'd,
Upon the mountain's awful head,
Or where the sheltering woods are spread;
In ev'ry note that swells the gale,
Or tuneful stream that cheers the vale,
The cavern's depth, or echoing grove,—
A voice is heard of praise and love.

As o'er thy works the seasons roll,
And soothe with change of bliss the soul,
Oh never may their smiling train
Pass o'er the human soul in vain!
But oft, as on their charms they gaze,
Attune their wond'ring soul to praise,
And be the joys that most we prize—
The joys that from thy favour rise.

HELEN MARIA WILLIAMS.

POSTSCRIPT.

Since the publication of the last number of this Journal, the Editor has received a letter from Mr. H. D. Dickie, of Edinburgh, complaining of unfairness and injustice done him, in certain strictures passed upon a printed Circular of his, in the NOTE appended to the letter from HALIFAX, Nova Scotia, (See 'MILL. HARB.' Vol. I. p. 369.) Mr. H. D. D.'s letter is drawn up with the view of having it inserted in the present number of the 'Harbinger:' and it is also required of us that we print along with it the paper of his, on which we animadverted. But were we to do this, we must, of course, as a matter of fairness, prefix to them the Glasgow statement which gave rise to them; but which it is not in our power to do, having never read, nor been in possession of it. Besides, our Edinburgh friend must be told that this Journal was never designed to form a vehicle for religious disputation, or an arena on which polemical gladiators might display their prowess. The Editor may have acted unwisely in introducing into his pages the Note referred to; but he frankly confesses that he was stimulated to it by the unceasing *intrusions* of Mr. Dickie and his party, for the last nine months, of whose lucubrations, in print and manuscript, though literally pestered with them, he had previously taken not the slightest notice, nor had he lifted a pen on either side of the question in dispute.

Apart, however, from what has now been said, we have strong objections to the printing of our friend's letter. It has evidently been written in the moment of excited feelings, and betrays something of irritation; hence his recourse to *personalities*, and a total forgetfulness of several things of which he may very possibly be reminded hereafter; things which will be found to give quite a different complexion to his statement. A moment's calm reflection might satisfy him that his letter furnishes no answer whatever to the objections which were suggested to the practice he is now so zealously advocating. If it had, we should most assuredly have introduced it to the notice of our readers. What answer is it to say that *he does not see* what the case of Korah, and his associates, in offering strange fire before the Lord, or that of Saul, in intruding himself into the priest's office, has to do with an unofficial member of a Christian church taking upon himself to administer the Lord's Supper? Why it may have a great deal to do with it, though he may not have perceived it; and he would do well to think again upon the subject and especially examine Jude, verse 2, *ad finem*. But if that topic be not to his liking, we can help him to a few others. Before he can maintain the position which he now occupies, as the advocate of the disorderly practice of taking the Lord's Supper without a pastor, we beg to be permitted to remind him once more of what he has to do.

1. He must produce his authority from the Scriptures, either in precept or example, for a company of disciples in an *un*organized state communicating in the Lord's Supper. The church at Jerusalem, Acts ii.—the first Christian Church, and the divinely-appointed *pat-*

tern for all other churches to copy after, was not such: it was a regularly organized body, under the inspection of twelve Elders.

2. As either plain precept or approved example is indispensably necessary to warrant an authorized practice, Mr. Dickie is called upon to show clearly and conclusively that the church of Corinth, or that at Troas, or any of those mentioned in the apostolic epistles, which attended to that divine ordinance, were destitute of an official administrator. Here presumption will not do—we require from him proof positive.

3. We call upon him to show us how an unorganized body, or, in other words, a few disciples coming together on the first day of the week, for the purpose of worshipping God in connexion with their mutual edification, but destitute of scripturally-appointed office-bearers, exhibit a representation of "the body of Christ," as that phrase is used by the Apostle Paul, when treating expressly of the Lord's Supper, in his first Epistle to the Corinthians, ch. x. xi. and xii.

4. When the preceding points are satisfactorily disposed of, perhaps he will have the kindness to produce evidence that the practice which he so zealously advocates has obtained currency among the churches of Christ in every age, from the times of the Apostles to the present day, and this to silence the objection, that "we have no such custom, neither the churches of Christ." In doing this, he may begin if he pleases with the Acts of the Apostles—thence proceed to the Apostolic Fathers—Clemens Romanus—Tertullian—Justin Martyr—Clement of Alexandria—Cyprian—Origen—Dionysius of Alexandria—the Novationist churches—the Cathari—Paulicians—Albigenses—Waldenses, &c. &c. It will be very obliging on his part to tell us how many instances he can find upon record, during a space of fifteen or sixteen hundred years, of societies of the saints adopting the practice in question.

It is admitted that in the 17th century, and in our own country, certain "unruly and vain-talkers, and deceivers" rose up and began to introduce this practice; but how was it met by the churches which walked orderly and kept the law of the Lord's house? This shall be answered by Dr. John Owen, whose extensive reading in ecclesiastical history and intimate acquaintance with the writings of all the Fathers—and let me add whose profound learning and deep insight into the economy of the Kingdom of Christ, are universally admitted. Adverting to this particular topic, what does he say? These are his words,—

"Endless are the arguments that might be multiplied against this fancy. In a word, if our Saviour Christ be the God of order, he hath left his church to no such CONFUSION." See his WORKS, 8vo edit. Vol. xix. p. 53—4.

Again, "No church is complete in order without [Elders or] teaching officers, Eph. iv. 11, 12; 1 Cor. xii. 27, 28. [But] a church not complete in order, cannot be complete in its administrations; because the power of administration depends upon the power of order, proportionably; that is, the power of the church depends upon the being of the church. Hence the first duty of a church without

officers is to obtain them according to rule; and to endeavour to complete administrations, without an antecedent completing of order, is contrary to the mind of Christ, Acts xiv. 23; Titus i. 5.—A particular church as organical (i. e. *organized*) is the adequate subject of the Lord's Supper. But this ordinance cannot be administered authoritatively but by officers only. 1. Because none but Christ's stewards have authority in and towards his house as such, 1 Cor. iv. 1; 1 Tim. iii. 15; Math. xxiv. 25. 2. Because it is an act of office authority to represent Christ to the whole church, and to feed the flock thereby, Acts xx. 28; 1 Peter v. 2.

Finally: "THERE ARE NO FOOTSTEPS OF ANY SUCH PRACTICE AMONG THE CHURCHES OF GOD, (as that of communicating in the Lord's Supper, without a pastor,) NEITHER IN THE SCRIPTURE, NOR IN ALL ANTIQUITY." WORKS OF DR. JOHN OWEN, Vol. xx. p. 44, &c.

As this is a question of *fact* and not of *doctrine*, requiring, as it does, extensive reading and research as well as deep thought and reflection, the appeal cannot be made with greater propriety than to Dr. Owen. But, if other authorities are necessary to corroborate his testimony, I may refer my good friend Dickie to that of Calvin, Beza, and all the Reformers of the 16th century—to Charnock, Goodwin, Baxter, Howe, and Bates of the 17th—to Gill, Stennett, and Booth of the 18th—and, to come nearer to his own home, to Glas, M'Lean, Braidwood, Inglis, and *his own spiritual father*, Mr. Wm. Peddie, among the friends of primitive Christianity in Scotland. But by whom will he confron t this host of authorities? My recollection, defective as it no doubt is through age and bodily infirmities, furnishes me with only three names that are *worthy* of being placed in *comparison* with them—and those are, Watt, Wylie, and Dickie! So that, were the point to be decided by numbers only, we should claim a large majority—but how far the superior learning and intelligence of the *trio* will compensate for the lack of numbers, others must judge. All this, however, be it remembered, is independent of the "ENDLESS ARGUMENTS (to use the words of Dr. Owen already quoted) WHICH MAY BE URGED AGAINST THIS FANCY." Till at least a few of those arguments are fairly disposed of, I must consider my good friend Dickie as having "taken a false position."

Here we pause for the present, being unwilling to burden our friend with too many things at once. When he has furnished a satisfactory replication to one and all of these essential points, we pledge ourselves to make room for it in the 'Millennial Harbinger,' and as we are now completely committed on the subject, we respectfully request the attention of our readers to the manner in which it is disposed of. But we must have no shuffling or cutting—no manœuvring to get rid of difficulties, no calling upon opponents to *prove a negative*, or do that for him which he is unable to do for himself. He stands fairly committed to grapple with the points here adduced, and when he has satisfactorily disposed of them, we may possibly find a few more with which to trouble him. These will respect the distinction between moral laws and positive appointments in religion, and the peculiar and appropriate duties of the Pastoral Office.—EDITOR.

MILLENNIAL HARBINGER, &c.

No. X. DECEMBER 1, 1835. VOL. II.

MR. W. BALLANTINE TO MR. CAMPBELL.

[The following most excellent epistle is from the pen of one of the most experienced Christian Bishops in the city of Philadelphia. We have not one objection to a single sentiment it contains. The reader will see that I am still thought too severe in some of my strictures. I had thought that I had become extremely mild. In selecting terms and phrases it is with me a matter of great self-denial to reject an appropriate one and to adopt one less appropriate, merely because the most appropriate is too true—that is, too severe. But as we grow older, I hope we will become wiser.—A. C.]

TO THE EDITOR OF THE 'CHRISTIAN BAPTIST.'

MY DEAR SIR,

Your answer to *Paulinus*, in your last number, is truly pleasing. I have rejoiced in spirit, and praised the Father of Lights for its contents. Your capitals deserve, indeed, to be written in capitals of gold—" NO MAN CAN BE SAVED BY THE BELIEF OF ANY THEORY, TRUE OR FALSE—NO MAN WILL BE DAMNED FOR THE DISBELIEF OF ANY THEORY."—Nor is your assertion less important—" The only question with me is to understand each sentence [of the Scriptures] in its own context." Go on and prosper, until you have sapped and overturned the Kingdom of the Clergy, purged the churches from all the old leaven, and gathered multitudes to the Saviour. To understand what God says to us in his word, in the sense in which he speaks, is to hear, that our souls may live. The moment we mistake his sense, we speculate and turn truth into falsehood in our corrupted

minds; and then "if the light that is in us be darkness, how great is that darkness!" Your close and pointed reasoning about theological tipplers is certainly excellent; but, perhaps, too highly figurative, and its language not understood by all your readers. Be sure that your ideas be understood by the babe in Christ, however illiterate, and you will rejoice the hearts of the simple, and put to flight the many speculations in Christianity. Besides, while I highly approve of the great leading ideas of your work, I can by no means approve of the harsh epithets and the much sarcasm that so easily flow from your pen. Why such expressions as "the populars," "banditti of the orthodox," or even "kingdom of the clergy," or any manner of expression that may make the truth a greater offence to the weak believer or the worldly professor than it really is? But it is likely that you account your pointed and even burnished arrows all blunt enough to rouse the dormant spirit of the age—and, perhaps, in this thought you are correct. I trust, however, you will remember that the weapons of our warfare are not carnal.

I am not at all surprised that the descriptions you give of faith, regeneration, Christian experience, and the sanctifying influence of the truth, should occasion such opposition. No man will believe that faith is the belief of the Gospel till he understand the Gospel in the sense in which the Apostles preached it. Express the Gospel in every possible way, and exhibit in the most pointed manner that it is impossible to be saved, in the very nature of things, in any way but by believing what God has said of his Son. Still the thing is not understood—the internal feeling and sentiment of every one, even the best instructed in speculations about the Gospel, is, "What shall I do that I may work the works of God?" And if you are so plain and pointed that such persons cannot mistake you, that you mean exactly what you say, that faith is no more than believing what God says of Jesus—then the carnal mind rises in wrath against God's only way of saving sinners. For, in the ears of all such persons, the words, Jesus, faith, repentance, &c., mean no more to them than the same thing they have done, or are about to do, to reconcile God to them, and thus avert his wrath. The work that

God has wrought they will by no means believe. And it has appeared to me the more orthodox, as you would say, unbelievers are, the more they are opposed to salvation by faith. The fact is, that men are not disposed to be dependant on the Saviour for salvation, and therefore their heart rises in enmity against the doctrine of the Gospel. And this is the real cause why their minds are blinded as to God's way of renovating the human soul and sanctifying all its powers. You have no doubt observed the striking beauty of the Saviour's words to Paul, in reference to the effects of that Gospel which he was to preach among the Gentiles, Acts xxvi. 18. " To open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified through faith that is in me." Here the Saviour attributes the enlightening of the mind, the renovation of the heart, the forgiveness of sins, and the present and eternal inheritance of his people, to the faith that is in him. A mistake, then, with respect to this faith will be fatal to the whole of personal salvation. Hence the great mistakes about what is called " Christian experience." I do not, indeed, approve of the phraseology. The word " experience " is used, I think, only three times in our translation of the Bible: first, in the book of Genesis, xxx. 27, where Laban says that he had learned by " experience " that the Lord had blessed him in worldly things on account of Jacob. Second, Ecclesiastes, i. 16, where Solomon boasts of his having great " experience " of wisdom and knowledge, evidently in worldly matters, above all that were before him in Jerusalem. And third, Romans, v. 4, where in Paul's beautiful climax he informs us that " patience worketh experience." The two first passages seem to regard altogether the things of this life; and Paul's " experience " seems plainly to refer to the proof we have of the interpositions of the Divine Providence in our behalf, when we patiently endure afflictions, especially for the sake of the Gospel, or for righteousness' sake, as may be strikingly seen in the case of Joseph when imprisoned in Egypt. But, this aside, I know what believers mean by " experience," viz. all the influence of the Spirit and Gospel of God upon their minds and hearts.

But others have a very different meaning. Their "experience" is their Saviour. That is, the many convictions of sin, and the law work they underwent before Christ, as they think, was made precious to them, and the sad struggle they have had since to persuade themselves that God loves them, and that they have an interest in Christ. That is, their religious feelings are their experience, and their Saviour, and their ground of hope, such as it is, before God.

You would do well, then, to analyze and expose "experience" in this way. We may rest assured, that if we use the words "Christian experience," or any other phraseology in a sense in which the Holy Spirit does not use them, that some error lies at the bottom. When the Spirit of Truth describes the influence of divine truth upon the mind, he uses more emphatic and defined language; such as "light in the Lord," "righteousness," "knowledge," "the holiness of the truth," "the workmanship of God, created in Christ Jesus unto good works;" or, as Paul beautifully states it in few words when enjoining on Timothy that he ought to charge the teachers of Christianity that they teach no other doctrine than that which the Apostles taught, he reminds him that the end of this charge which he gave him, was, "love out of a pure heart, and of a good conscience, and of faith unfeigned; from which some having swerved, have turned aside unto vain jangling." 1 Tim. i. 5.

Now, Paul's definition of vain jangling in Christianity, let it be about what is called "Christian experience," or anything else, is that which is aside from love out of a pure heart, and of a good conscience, and of faith unfeigned. I admire this definition of "Christian experience," or, I would rather say, of the influence of the Gospel upon all the powers of man. But what does Paul mean? His meaning is obvious, and the more striking that he descends his climax. The last step of his ladder is "faith unfeigned." And this is that which saves the guilty, depraved, perishing sinner. "Faith feigned," is when a man professes with his lips what he does not believe in his heart, like Simon Magus, who professed with his lips what he discovered by his works he did not believe in his heart. "Faith unfeigned," is the

language of the lips expressing the belief of the heart. Like the Eunuch, when put on examination of his faith, that is of what he believed, answered, which seems to have been the express index of his heart, "I believe that Jesus Christ is the Son of God" (Acts viii. 37); or, as Paul himself expresses it, "If thou shalt confess with thy mouth the Lord Jesus" (the very identical Jesus whom Paul preached), "and believe in thine heart that God raised him from the dead, thou shalt be saved." But, say many, thou must believe with thy heart, and not with thy head. O fools! and slow of heart to believe what even common sense dictates! Are there two ways of believing? If a man believes, he believes! I know of no other way of correcting the fallacy. The question is, Does a man believe what God has said of his Son, or, instead of this, does he believe any religious conceit of his own imagination, or that of any of his fellowmen? He may believe anything in religion he pleases, but if he does not believe that Jesus of Nazareth is the only Saviour, he cannot be saved. Faith unfeigned, then, is to confess with the mouth, as an index of the heart, that Jesus of Nazareth is the Christ. Now, the second step upward (of Christian experience), or rather of the influence of divine truth upon all the powers of man, is "a good conscience." Conscience is that knowledge which men have of their connexion with the author of their existence, either from tradition or the written word of God, whereby they understand that now and after death they must give an account of themselves to God. What an awful account this must be is beyond the power of utterance. Overpowered with the account, men hear the Gospel that the blood of Jesus, God's Son, cleanses from all iniquity; they believe it, and escape to the blood, the sacrifice which the Saviour offered on Calvary, and see in this sacrifice that which satisfies the justice of God as to their crimes, and glorifies all the perfections of Deity in their justification, and obtains peace with God through the death of Christ; yea, the answer of a good conscience towards God, through the resurrection of Jesus from the dead, because that resurrection evinces that the Deity was satisfied with the atonement made on Calvary, inasmuch as Jesus of Nazareth was raised from the dead, and placed at the right hand of the throne of the

Almighty; consequently, that which satisfies the justice of the eternal God, pacifies the conscience which is enlightened in the knowledge of the justice and holiness of God. Those who have their consciences satisfied with anything less than that which satisfies the justice and holiness of the Deity, are building upon the sand. A good conscience is that which meets the justice and purity of the Divine Majesty, by the righteousness of God, the obedience unto death of Jesus the Son of God. We have the answer of a good conscience towards God, because we urge nothing in our justification before him but what magnifies his law and makes it honourable; namely, the death of his beloved Son. And we receive all our knowledge of right and wrong from this source. This, then, is a good conscience.

The "pure heart" is defined by Peter. "Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, &c." 1 Pet. i. 22. The "truth" is the Gospel of the Son of God, which exhibits every object in its true light, and stands opposed to all the lies of Satan and his children, about anything you please. Obeying this truth is believing it in the very sense, and in none other, in which God speaks it; and this necessarily produces a pure heart, the purification of the whole soul; the mind is enlightened, the conscience is purged and at peace; the passions, the will, the affections, all the volitions are thrown into the Gospel mould; the new creature is produced, the workmanship of God; or, as Paul beautifully describes the believing Romans, "God be thanked, that though ye were the slaves of sin, ye have obeyed from the heart that mould of doctrine into which ye were cast," Rom. vi. 17. The Gospel is the mould of teaching; obeying the Gospel is believing the Gospel; by believing the Gospel the soul is cast into it, as metal in fusion is cast into a mould, and receives all that divine impression in every power of the soul which the Gospel believed is calculated to produce. Hence love to God who first loved us; love to all, whether persons or things, that bear his authority and his image. Hence, especially, the peculiar affection which is purely a Christian affection; love to the brethren of Christ, because they are his brethren for the truth's sake, for the Gospel's sake which is in them, and shall be with

them for ever, whether on earth or in heaven; and hence the benevolence to all men which the Gospel breathes to the most inveterate of God's enemies. All this worketh that Spirit of the truth which convinceth men of sin, of righteousness, and of judgment by the Gospel. Never was there any other work of the Holy Spirit to the personal salvation of men, to their being born from above, or being partakers of the divine nature. If any man have not the Spirit of Christ with which he was anointed, he is none of his. This is the pure heart. And all this purity is from faith in the Son of God. No right sentiment, no peace of conscience, no holy feeling, no submission to the authority of God, no holy living but by the belief of the Son of God. Jesus must have all the glory. He has all the glory of the new creature, because he is the head of it; and his enemies who would have any religious experience from him, shall be eternally disappointed. I say, then, if I understand you, I wonder not that your little work meets with many enemies in what is called the religious world. But go on. I would say *Macte*, if it did not savour of the beast. Cut off every sentiment and every feeling that is not grafted on the cross of Christ, and care not who feels the severe incision; for every plant which the great husbandman has not planted shall be rooted up.

When I began this scribble I intended in the end of it to have given you specimens of speculation in Christianity contrasted with the opposite truth, which have been among my papers for some time; but I have neither time nor room. If any ideas in this epistle be approved by you, they are at your service, and I can send you the specimens another time.

W. BALLANTINE.

Philadelphia, October 12, 1826.

POSTSCRIPT BY THE EDITOR.

Mr. Ballantine, at the time of writing the preceding letter, was not united to the churches in connection with Mr. Campbell, but he joined them not long after, and is now one of the Elders of the church in Philadelphia. The paper to which he refers, for "Specimens of Speculation in Christianity," we shall probably give in a future number. W. J.

MR. A. BROADDUS TO MR. CAMPBELL.

[SECOND LETTER.]

Virginia, November, 1826.

DEAR SIR,

It is time I had made my acknowledgments for the attention which you have paid to my first letter, not only in giving it a place in your interesting publication, but in replying so promptly and largely to the various points introduced to your notice. I am your debtor also, and in no small degree, for the copy of your discourse on the abrogation of the Old Dispensation, &c. It proved a mental treat, for which I beg you will accept my hearty thanks.

The metaphysical parts of this composition, however ingenious (and ingenious they certainly are), I let pass. You have yourself glanced at them, by way of disapprobation; and I have long been persuaded that, with metaphysical reasonings, we have but little to do in illustrating and enforcing the simple truths of the Gospel; nor do I mean to express unqualified approbation, as to the rest of the discourse. This could hardly be expected; and were you to revise and republish, I think it probable that the statements or remarks, even in regard to the governing object, might, in some two or three instances, wear a different aspect. The main point appears to me to be triumphantly carried; but there are expressions and sentiments which seem to be rather unguarded and defective, and to require some modification. The pamphlet is lent out, so that I cannot refer to it so definitely as I could wish; but as this matter is thought by some of the wise and good to involve consequences of a dangerous tendency, I must ask your indulgence while I make a few remarks.

After proving that we are not now under the Legal Dispensation, or the Law (so called), and showing that we are to draw our views of actual duty from the New Testament, &c., when you come to the case of the unconverted sinner, you place him, I think, under the Law of Nature. True it is that you make the summary of the Law, "Thou shalt

love the Lord thy God, &c." the basis of all Divine Law. This is indeed a thought as important as it is just and striking. Yes, this principle no doubt is carried round, through the vast range of the universe, to all orders and ranks of intelligent beings, as the foundation on which all particular obligations are built up; so that, however the Law, as a Dispensation, may be branched out or modified, to suit different classes of rational beings, or different times and circumstances, it stands on the same eternal, unchangeing basis. This sentiment commends itself at once to the mind of an intelligent reader of the Bible; it taxes not our ingenuity for proof; and had some of our "divines" happily taken it up, in proof of the immutability of the "Moral Law," they need not have set up their chemical apparatus to convert one thing into another, by attempting to prove that the law given to angels, the law given to Adam, and the ten commandments, are all the same.

I may seem to be digressing, but you will not consider me as having lost sight of the point. You place the unconverted sinner under the Law of Nature; and why not place him, my dear sir, under the whole of God's revealed will, according to the dispensation under which he lives? This, I think, is perfectly consistent. Even the heathen are under the Law of Nature (Rom. chap. 1); and wherever the new dispensation comes, it lays hold of every human creature with the grasp of divine authority, while it presents the exhibition of divine mercy. The basis of obligation is the same in the benighted regions of Paganism, and in the enlightened lands of Christendom; but the dispensation, and the particular obligations, are certainly very different.

I might enlarge on this topic, but I consider it unnecessary: your own reflection no doubt will supply, or has supplied, whatever I might add by way of argument. A brief remark or two, however, I must beg leave to subjoin, in order to obviate misapprehensions as to my own views of this matter of Old Testament and New Testament obligations. And first, it appears perfectly scriptural and proper to consider us under the New Dispensation as still under Divine Law, though not under "The Law," or the Legal Dispensation. The will of God, as exhibited under the New Covenant, so far as it consists of prohibitions and

injunctions, is now his Law to us. Secondly, by this Law, or revealed will of God (call it what we may), unconverted sinners are certainly condemned; and by it, Christians are to have their hearts and lives regulated. I only add, thirdly, that whatever is sanctioned, as of continued obligation, by the letter or spirit of the New Testament, is to be so received, wherever found; whether in the Old Testament, or even as a dictate of nature.

Dismissing this point, I come now to notice one of deep interest, on which, in your answer to my first communication, it is but justice to say, you appear to have bestowed much attention. I allude to the subject of divine influence, or the operation of the Holy Spirit on the heart of man. I feel confident that you wish me to be free and candid in my communications, and I certainly feel as confident, that without full liberty of this sort, I should find no satisfaction in communicating my thoughts at all. This is all the apology I deem necessary. Freely and candidly then, I must say, that while many things in your answer, and many incidental remarks, in reference to this very point, met my admiring approbation, I felt some degree of disappointment at the manner in which you considered it proper to shape your reply in this particular case. Your reasons are no doubt satisfactory to yourself; perhaps they ought to be so to me and to all. I have heard much said about your answer to *Paulinus*, for it has excited amongst us a high degree of attention. Some of your readers are satisfied; some are not. And though upon a candid, careful reperusal of your letter, I think it justly due to you to say, that you are an avowed friend to the Spirit's operations, in the production of genuine religion, I must own that I could still wish you had found in your heart to dispense with what I consider an over degree of scrupulosity, and to answer in a more direct manner. I certainly do not think of dictating to you; nor do I wish, by any means, that you should do violence to your own conscientious views of propriety; but I must think you carry your scruples on the subject of theories and systems to some excess. Permit me to state, as briefly as I can, my own views. By the way, I did wish to introduce in this letter some new subjects, or at least to take up some that were just touched on

in my former communication; but I must say out what I have to say on the matters in hand, before I can attend to any others, and there will then, I doubt, be but little room left, without occupying too many of your pages.

Now, my dear sir, be it known to you, and to all whom it may concern, that I am as little disposed to advocate or favour the "art and mystery" of manufacturing theories and systems in religion, as almost any other man; perhaps, even as brother Campbell himself. True it is, that I sometimes indulge my imagination in conjectures, in attempting some little excursions in the unknown regions, in the wide field of possibilities, &c., though I do not wander into so many fields as a certain D. D., whose sermon you reviewed; nor do I exhibit these conjectures as articles of faith. But these conjectures, I presume, are a different sort of thing from what you mean by theories in religion; and again I say, I am no advocate for the formation of mere theories, nor for the compiling of abstract truths; nor do I think that those laborious writers, who have attempted to manufacture a regular connected system of divinity from materials such as they could collect, have thereby advanced the cause of unadulterated religion. I say a regular connected system; for though I believe such a system does really exist with God, that the golden chain is complete, yet it appears to be exhibited only in some of its parts, the connecting links being hidden in impenetrable adorable darkness. The skill of man is thus baffled; and wherever a fond system-maker exhibits what he would call the whole golden chain, we shall find, upon examination, that he has only some of the parts (perhaps, indeed, only some of those which are actually revealed) joined, here and there, by a hempen cord, or an iron link of his own making.

I have no disposition, I assure you, to carry the fruits I may be enabled to gather from the tree of life (the Bible) to any distillery, Arminian or Calvinistic, to be run down into alcohol; I would rather take them in their own proper state. I do not consider myself obliged either to be laced up in the stays of John Calvin, or to wear the surtout of James Arminius. I like better "the robe of righteousness, the garments of salvation," found in heaven's wardrobe,

ready made, and to be procured "without money and without price."

This egotism, it is hoped, will be excused in the present case; and so much, with regard to theories and systems, shaped according to human skill. It is to be lamented, indeed, that systems seem to please some professors of religion, more than the good news of salvation by Christ, and that they manifest more solicitude for the preservation of their beloved plans, than for the maintenance of vital and practical godliness. Touch every chord in the lyre of salvation, they still remain listless, unmoved, till the darling notes be sounded to which their spirits are in unison. O, for the time when divine truth, the whole of divine truth, shall be relished as coming from God! when the souls of professed Christians, tuned by grace, shall respond to every declaration of the will of God; now with holy fear, now with lively hope, now with "joy unspeakable and full of glory," and always with obedient "faith that works by love." This will not be till the Bible is taken, in good earnest, as the standard of faith and practice. O, sir, may God speed your efforts to call the people to this only standard! May He assist us to plant this standard, this milk-white banner, on the heights of Zion, no more to be insulted by the party-coloured flags of Creeds and Confessions of Faith waving over it.

But after all that I have said, I am not so apprehensive, not so "tremblingly alive" to the danger of theory and system, as to avoid the direct expression of a sentiment on any proposed subject in religion, where indeed I have a sentiment made up on such subject. And why, my dear sir, should we be thus apprehensive. Is there any inconsistency, any impropriety, in so expressing our sentiments? Surely I should think not; or else, as far as I can see, we might narrow the limits of our liberty this way, to one solitary, general proposition or declaration—I believe what the Bible teaches.

My letter grows long, and I must condense, must throw out some two or three paragraphs which I had scribbled off to be transcribed. As I can conceive nothing improper in the simple expression of religious sentiment, so (to go a

step farther) I see no harm, no injurious tendency, in distinguishing and arranging any scriptural topics, for the sake of bringing the authorities of the Bible to bear on them, and obtaining a more lucid view of the different subjects. But then, be it well observed, I would take all these matters simply as I find them in the Scriptures; not as mere abstract truths, but as having their adjuncts; not as naked theories, but as practical lessons. I would not exhibit them as forming a system, the connecting links of the different parts being here and there supplied from my own metaphysical reasonings; much less would I, for the sake of any system, sacrifice one part of divine truth to any favourite view of another part. Such are my thoughts in regard to theories and systems in religion. If now, while I think you rather in danger of fastidiousness on the one hand, you should consider me in any degree unguarded on the other, I should really wish to see the evil pointed out; for I again say, I am no friend to the "art and mystery" of system-making. And here I leave this matter; no doubt you will think it high time.

I have lately received my copy of the new translation of the New Testament, a work which I think well-calculated to aid the liberal-minded reader in his study of the sacred volume; to relieve the mind on some passages which, in the common translation, appear difficult, if not unintelligible; to enlarge our comprehension of divine truth; and to confirm our belief, by bringing forward (as every good translation does) the same general representation of the sacred original. Of one or two of the *supplements* I stand in doubt; and, whether it be taste, or the effect of habit, or something better, I have now and then met with a new term which pleases me less than the old one. But as yet I have not given the whole book a perusal, and must be sparing of particular remarks. The four Gospels (or Testimonies) I had before read, having in my possession 'Dr. Campbell's Translation,' with his admirable 'Dissertations.'

Before I leave this subject, and bid you adieu for the present, though I have occupied, I doubt, more than my share of room, I must take occasion just to say, how highly pleased I am with your 'Prefaces' and 'Hints to Readers,' &c., and, at the same time, how sorry I am to find one

particular sentence, which to me appears to be seriously wrong. It is in the Preface to the Epistle to the Romans. "And here let it be noted (you say), that the justification by works, and that by faith, of which Paul speaks, and of which our systems speak, are quite different things. To quote his words, and apply them to our questions about faith and works, is illogical, inconclusive, and absurd."

On this point I can now say but little. The sentiment you have expressed in the general preface to the Epistles, that we are to attend to the circumstances of the writer and the persons addressed, &c. is readily admitted to be correct and important; and that we are not to make every period a proverb, like one of Solomon's, &c. But then, dear sir, is it anything uncommon, in epistolary communications (especially in those of a didactic nature), occasionally to express a truth, a maxim, a position, of general application? Certainly not, and to me it seems entirely clear, that the Apostle has done so in the case above alluded to. While he assures the Jews that they could not be justified by the works of their law; while he reminds the Ephesians, that it is "not by works, so that no one can boast;" and while he remarks to Titus, that we are saved, "not on account of works of righteousness which we have done, but according to his own mercy," &c, am I not authorised to maintain the same truth, as of general application? Surely I should think so. If I have misunderstood you, excuse me; and be persuaded, my dear sir, that the interest I take in your labours is one powerful motive with me to remonstrate, wherever I have done so. I need not remind you that, according to our motto, "The Bible our Standard," I must adopt no man's views, however right in many things, where he appears to be in an error.

Believe me, with best wishes,
Yours, in the Gospel of our common Lord,
PAULINUS.

POSTSCRIPT BY THE EDITOR.

It may not be amiss to remind our readers, in this place, of two valuable Essays from the pen of this author, which will be found in the *first* volume of our 'Millennial Harbinger.' See pp. 130—135, and pp. 169—174. The subject is "The influence of the Holy Spirit in the Salvation of Men."—W. J.

MR. THOMAS'S FIRST SERMON ON ROMANS VII.

[*Concluded from page* 10.]

Our second remark, as illustrative of the Apostle's grief, is, that it is a want of spirituality which leads any person to think that he either has attained, or can attain to perfection in this life.

One would think that the remote period to which the Apostle looks forward for deliverance would satisfy all of the truth of this sentiment; for, assuredly, he who had sold himself to the Devil could scarcely be supposed to utter such self-gratulation: to such absurdities, however, are the best of men reduced when they are the slaves of a system. But, my brethren, independently of this collateral evidence, the position we now assume is, that the more spiritual a person is, the more he is persuaded that perfection is an attainment to which nothing but death can conduct him. For, let him rise ever so high in spirituality, he always sees that there is a point of sublimity in spiritual perfection, far, far indeed, if not infinitely, above him!

But, brethren, although "we thus speak," I am very doubtful, in my own mind, whether the Scriptures ever speak of perfection in the sense implied in the objection combatted; or in the sense involved in our mode of repelling it, as argumentatively stated. For the only perfection the Scriptures appear to me to speak of is the perfection of law, as utterly subversive of human merit—its attainment, although a duty, being absolutely impossible; and perfection in Christ Jesus, who is "of God made unto us wisdom, and righteousness, and sanctification, and redemption." As for internal perfection, in the systematic sense of the objection, I cannot but think that it was as remote from the Apostle Paul's present expectation, as death is from life, or heaven is from earth. For, when he says, "Not as though I had already attained, or were already perfect," he evidently alludes to that Christ-like similitude which required, on his part, constancy even unto death, in order to the resurrection to bliss and sinless perfection; but never, never could it be his meaning that it should ever be possible to say to

him, in this life, and in the midst of his temptations, sufferings, and sorrows, that he had, like unto the Son of God, endured them all, "*yet* WITHOUT SIN!"

Indeed, my brethren, I know not in what light these pretensions to exemption from the sin that dwelleth in us, and to miraculous gifts without rational evidence, may appear to you, but to me there is something truly appalling in them; for they show the judicial permission of that power of delusion whereby Satan himself is ecclesiastically enthroned in God's Temple, or at least, in what is professedly called so. Spreading, then, a mantle of oblivion over these indications of the apostacy, let us look at the state of the case in regard to the estimation which the most spiritual persons that ever breathed have put upon themselves, in the light of Scripture.

As a general rule of Christian preference, then, the apostolic precept is, "let each esteem other better than himself;" and in the comparison between our own minds and the mind of Paul, I think we might, if there were no other standard of perfection, feel ourselves to be comparatively sinful. For who can doubt that his attainments were, in this respect, transcendently spiritual?

But by supposition that the only standard of perfection, relatively to the Apostle Paul himself, had been angelic excellency; do you not think that in the comparison Paul could have pronounced himself defective? Angels, you know, are of a nature superior to men, performing the divine commands in relation to the sons of men. The power, activity, beauty, intelligence, holiness, and benevolence of these happy spirits are incredible. They excel in strength; they wing their flight with a rapidity that exceeds the comprehension of the most active imagination. They are, next to Jesus Christ, the most perfect manifestation of that quickening energy which Christ attributes to the Father, and challenges for himself as an exclusive, appropriate, and wonderful attribute of the God-head. They are all sense, all intellect, all consciousness, turning their attention every way; beholding at once all things within the reach of their understanding, and discerning them with a quickness of perception which is the most perfect created semblance of the intuitive and boundless views of the

Omniscient mind. There is no good which it is proper for angels to do which they are not habitually prepared to do; nor is there any kindness capable of being suitably exercised by them which they do not in fact exercise; and, withal, though continually employed in celebrating the praises, studying the works, and performing the will of God, their humility is not less remarkable than their glory is resplendent! Now, my brethren, is it not probable that if these matchless intelligences had been to the Apostle Paul the standard of perfection, he would have said in the consciousness of his own short comings and imperfections, "How to perform I find not: I would, but I cannot?"

But if so in the contemplation of created beings, how overwhelming must have been his consciousness of defect, in the perception of divinity! Hence, be attentive to the phraseology of Holy Writ, when it speaks of the Divine Majesty! It is fraught with humility the most profound; and characterised by reverence the most adoring. "Thou art," it says, "of purer eyes than to behold evil, and canst not look on iniquity. Behold the heavens are not clean in his sight. Behold he putteth no trust in his saints; and angels are chargeable with folly." "The Cherubim and Seraphim continually do cry, Holy, Holy, Holy is the Lord of Hosts, the whole earth is full of his glory." "The four living ones rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come." "The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created!" Now, let it never be forgotten by us, my brethren, that the word "holiness" signifies, in its application to the Deity, a glory of the highest possible character, constituting the august grandeur of the Creator's Being; so that the superlatively appropriate ascription of homage to his adorable infinitude is, "Thou art glorious in holiness, fearful in praises, doing wonders." Wherefore, the appalling immensity of the natural attributes and the insufferable effulgence of the

moral perfections of God, give a tremendous aspect to the infinite turpitude of moral evil!

Putting, then, these things together, can we doubt that the Apostle Paul, who had been "caught up into the third heavens, and heard unspeakable words which it is not possible for man to utter," felt that in-dwelling sin contained the seeds of death in his mortal body? Also, that it was impossible for him not to be conscious of pollution and defilement in his earthly tabernacle? What said Job, who is declared to have been perfect, when compared with others of his day and generation (without the most distant idea of sinless perfection), when God interrogated him on the score of his self-righteousness? His words are, "Behold I am vile, what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken but I will not answer: yea, twice, but I will proceed no further. I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes." What said Isaiah in view of the glory of Immanuel? "Woe is me," he exclaimed, "for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts." But did he who, through a series of resplendent predictions had, with a pathos and sublimity unrivalled, "testified beforehand the sufferings of Christ and the glory which should follow," *tremble* because his inspired lips were polluted? O, then, may not Paul, who exceeded him only in the measure of inspiration (for Isaiah was a matryr), be supposed to exclaim as a Christian, "O, wretched man that I am, who shall deliver me from the body of this death!"

Brethren, you perceive it is not possible for me to proceed to the second part of our subject on this occasion. Let us, then, endeavour to make a suitable application of our concluded illustration.

In the first place; from this subject we may learn the difference there is between a legal and an evangelical spirit. A legal spirit is a slavish dread of condemnation without human merit; an evangelical spirit is, on the contrary, "joy in God" through the merit of the Lord Jesus. The service of the latter is perfect freedom; of the former, bond-

age. Hence, says the Apostle, "But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter." And when he farther explains this deliverance he says, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Now, that in this description he refers, in part, to the legal spirit engendered by the law, and, in part, to the evangelical spirit infused by the Gospel, is evident from what follows; "For," it is added, "what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." But, brethren, is not this a very affecting description given by the Apostle of the operation of the law upon a legal spirit? You know that "by the law is the knowledge of sin;" and its continued discovery to the poor soul labouring for righteousness, by works, is sin, sin, sin, in all its doings and observances. This creates a sad misgiving of heaven, a fearful foreboding of condemnation. It is, indeed, death, death, death, to all the fondly-cherished, but self-righteous hopes of the legalist. When, on the contrary, he surrenders works, abandons law, gives it up as utterly unprofitable for salvation, and betakes himself to Christ, oh! then he experiences life from the dead. All is liberty. His Saviour's merit is his guilt's expiation. His Saviour's righteousness is his righteousness. His Saviour's fulness is his sufficiency. His Saviour's Spirit is his continued renovation; and his Saviour's power is his constant and final preservation. Thus "the life which he now lives in the flesh is by the faith of the Son of God, who loved him and gave himself for him." "Christ is all and in all." Henceforth, Moses is nothing!

Second, from this subject we may learn the difference there is between an evangelical and a licentious spirit. A licentious spirit is either a speculative avowal, or a practical exemplification of a licentious doctrine. A licentious doctrine is, that the law is not a rule of life to believers.

The testimony of the Apostle Paul, concerning himself, on this point, is, that he was "not without law to God, but under the law to Christ;" that is, we presume, that the Gospel did not leave him at liberty to make inclination his sole rule of duty, after the manner of the heathen; but that he was still "under" the spiritual obligation of "the law" the same as ever, with the exception that his obedience, therein, terminated on God in Christ, and not on God through Moses. To affirm that the Gospel, itself, and not "the law," is a rule of life to believers is, we think, to contradict the express testimony of the Apostle; for he definitely and emphatically declares, that we are "under *the* law to Christ," which phrase cannot be scripturally explained of anything but the decalogue, agreeably to apostolic usage; and its delineation in Christ establishes, rather than nullifies, its spiritual perpetuity. True, indeed, it is, that "love is the fulfilling of the law;" but "the fulfilling of the law," by love, is not the cancelling of the law, by authority.

At the same time, my brethren, we are perfectly aware that the illusion of an exalted piety, which spurns the thought of being stimulated to obedience by precept, lies at the root of this fascinating idea, that it were derogatory to Christian principle, and deteriorating to Christian experience, to require a preceptive rule, or to recognise the law as a rule of life to believers. No, it is felt, "the love of Christ constraineth us: God is love: we love him because he first loved us;" we want neither Moses nor Sinai. Good, very good, so long as it continues: but, if temptation should beset us, as it did our Saviour in the wilderness, we shall not, then, deem ourselves absolved from the obligation of a precept, because it happens to be a precept either of the decalogue, or of the Old Testament. It will, surely, be as valid a reason against compliance with the temptation, that God has said "thou shalt not covet," as that Christ has said "he that loveth his life shall lose it." Besides, as Christian obedience could not but be vitiated if it were licentious, or in other words allowed that which is libidinous, or contrary to the law of God, why should that law be said to be no longer obligatory, as spiritual, on believers? In very deed the Gospel supplies a new motive to

obedience; but the grace which makes "the law of God" delightful, rather establishes than nullifies its obligation.

In this strain the Apostle pours forth his own individual experience—"The law is holy, and the commandment holy, and just, and good." "I consent unto the law that it is good." "I delight in the law of God after the inward man." "With the mind I myself serve the law of God." This is, surely, the language of one enamoured of the law, rather than of one "without law," in the more specious than solid sense contested.

Third, from this subject we may learn, the inevitable doom of those who live and die without an interest in Christ. Such persons, as legalists, can have nothing to expect, but the tender mercies of Moses; and, as infidels, damnation. For upon their own principles, in the first sense, they are Moses's disciples, and not the disciples of Christ. He says *do* and thou shalt live; and they endeavour to do in order that they may be enabled to live. Their prayers, and alms, and fastings, and worship, and penance, and votive offerings are all that they may either in whole or in part merit Heaven; and hard work it is thus to work out their own salvation. But, then, after they have done all, and more than this, Moses still pronounces them unprofitable servants; and declares he is not satisfied. For he sees a golden calf, idolatry, lust, sins of omission and of commission in the heart, or the camp, and he is perfectly wrathful. The law, he exclaims, is transgressed; the precept is violated. Look here! look there! see this calf! behold yonder dancing! Away with these tables! they are all broken to pieces! Here! throw this sin into the fire! Let these sinners against their own souls rue their own transgressions.—"Who is on the Lord's side?" hear! "Thus saith the Lord God of Israel, put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And they did so, according to the words of Moses; and there fell of the people that day, about three thousand men." Brethren, this is a faint specimen of the tender mercies of Moses; or, in other words, how that "law" in which the legalist trusts "worketh wrath;" and is signifi-

cant of the enkindling of God's anger, when he shall wax hot, in the day of his wrath, against every legalist. For to every such person, as well as to "the ungodly, the unholy, and the profane, to whoremongers, murderers, and men stealers," the Scriptures say, "flee from the wrath to come!" Surely you would not flee to Mount Sinai? why that is all in flames! Oh! how threateningly, how devouringly it looks. It burns fiercer and fiercer! Why will ye linger here? There! there! Hear how it thunders! See, see, blackness, darkness, Egyptian, oh! far worse than Egyptian darkness, covers the whole heavens! I beseech thee, then, flee! "flee from the wrath to come!"

Do you ask whither? I answer TO CHRIST! he is as Mount Zion; the city of refuge; the hope set before us in the Gospel! Once and ever! either all Moses or all Christ —the Gospel knows no medium!

Finally, from this subject we may learn, how essential it is to our salvation that we believe, and obey the Gospel. It is a very tender, pathetic, and beautiful emblem, under which the Apostle represents the union of the soul to Christ, after all its legal solicitudes, terror, and perilous strivings. It is that of the relief which the death of an arbitrary, tyrannical husband brings to her who is, thereby, married to another; and is signalised by that benignity which is "the unbought grace of life, the cheap defence of nations." The words of the Apostle are, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Yes, the vine and its branches, the body and its members, are all equally significant of this vital union of the soul to Christ its living head. Its soliloquy is,

> "My soul, no more attempt to draw
> Thy life and comfort from the law,
> Fly to the hope the Gospel gives;
> The man that trusts the promise lives."

No; in vain do we, henceforth, look to the merit of duties, or of services, or of sorrowing, for hope or for comfort.

"My surety undertakes my cause,
Answering his father's broken laws;
Behold my soul at freedom set;
My surety paid the dreadful debt."

As for me, alas! "I know that in me (that is, in my flesh) dwelleth no good thing. For to will is present with me; but how to perform that which is good, I find not."

"Against my will my sins prevail,
But grace shall purge away their stain;
The blood of Christ will never fail
To wash my garments white again."

Then, my respected hearers, what remains but that we obey the Gospel of our Lord and Saviour, Jesus Christ? This can only be scripturally done by baptism. With this, all evangelical obedience begins. All before is but (agreeably to the word of God), correct moral conduct. All Gospel obedience begins with baptism. Simon Magus had more sagacity than to expect to be recognised as a believer, without a show of obedience; and, therefore, as he determined that he would profess that he believed, he was baptized. In like manner, in Scripture estimation, an unbaptized person is not evidentially a believer; although a person may be baptized and yet be a hypocrite. I add no more. Amen.

SIR RICHARD STEELE'S LETTER TO HIS HOLINESS POPE CLEMENT XI.

(Continued from our last.)

In *England*, it is not all the other excellencies in the world, united in one man, that can guard him against the fatal consequences of heresy, or differing in some opinions from the current notions of our world, especially if those opinions are such as are allowed to be mysterious and inexplicable. We have now an instance of one or two learned and otherwise good men, who have thought it their duty, as they themselves say, to step aside out of the common path; and what their fate will be time must show. At present the zeal, as it is called, of their adversaries prevails. The fire is kindled, and how far it will consume or where it will stop, God only knows! but the case of one of them (which will give your Holiness some notion how we stand affected) is very remarkable: for, not to mention his good life,

which is looked upon but as a trifle common to almost all modern heretics, though his religion is mixed up with a good deal of kalendar and rubrical piety—though he hath his stated fasts and feasts which he observes with the greatest devotion —though he is zealous for building of churches in the apostolical form of a ship, with all accommodations for order and decency—though he is for the use of *oyl* and the *trine immersion in baptism*, and for *water* mixed with *wine* in the other *sacrament*—though he is very warm for believing in Christ towards the East, and renouncing the Devil towards the West—though he hath laid them a foundation for independant church power in the decrees of the Apostles themselves—nay, though he joins with them in beating down human reason, when it would pretend to judge in matters of religion, and resigns to them all the preferments in the land, from Dover to Berwick-upon-Tweed ;—yet all will not do—he holds the Son to be *inferior* to the Father, and *created* by him, though a being of most glorious perfections ; and upon this account he must not enjoy even the poverty which he hath chose in quiet. And if this be his case, what hath another to expect who hath not these advantages on his side, though he should be found armed with unspotted integrity, and unequalled learning and judgment?

Your Holiness will judge from hence how the matter of heresy stands among us, and how it must stand unless my Lords, the Bishops, who have with an unexampled courage preserved our liberties in civil matters, with equal resolution, step in, and oppose that spirit, which, from such beginnings at first amongst you, proceeded farther and farther, till it broke out into fire and massacre for God's glory and the good of his church.

And, as I observed before, that there was no need for your pretending to infallibility : that it is better taken in the world and as easy to establish the same authority without it ; so, here it will be obvious to those of your church to observe, that there was no manner of necessity upon them to discard the Scriptures as a rule of faith open to all Christians, and to set up the church in distinction to them, because they may see plainly now, that the same feats are to be performed, and with more decency (though not with more consistency, of which few are judges), without carrying things to extremity. For at the same time that we are warmly contending against your disputants for the right of the people to search and consider the Gospel themselves, it is but taking care, in some other of our controversies, to fix it upon them, that they must not abuse this right, that they must not pretend to be wiser than their superiors, that they must take care to understand particular texts as the church understands them, and as their guides, who have an interpretative authority, explain them.

This we find to be as effectual with many as taking the Scriptures out of their hands. And, because it is done in this gentleman-like manner, and gives them an opportunity of showing their humility, it passeth very smoothly off, without their considering once the absurdity it leads to, that (as doctors differ and councils too) this method layeth a necessity upon two different men, nay, upon the same man in different circumstances, to understand the same text in two different and often in two contradictory senses.

And here, again, with submission, I think we greatly surpass you in our conduct, for we have the same definitive authority which you have, without the reproach of depreciating the word of God,—the people all the while being fully satisfied that we allow the Scripture to be their rule, and to lie open to them all: and we do indeed in words preserve all authority to the Scripture, but, with great dexterity, we substitute in fact our own explanations, and doctrines drawn from those explanations, instead of it.

And, then, one great privilege we enjoy above you, that every particular pastor amongst us is vested with the plenary authority of an ambassador from God, very much different from the maxims of your church.

For my own part, I have always been an advocate for all that reverence and regard which can with any justice be claimed by them, and shall ever pay them all the respect which their character and conduct compared together can admit of. But the demands of those who talk loudest amongst them seem to increase upon us every day—for, upon enquiry, I find what I was not before acquainted with, that what was spoken to the Apostles was spoken to every one of them; that it is a crime not to attend to them, even without excepting the case of self-contradiction, mutual contradiction, and, what is of much more importance, of contradiction to all the precepts of peace and love in the Gospel; that they are at length of an angelic order; nay, that to despise them, not excepting any cases in which contempt is as natural as hunger or thirst, is, if I may repeat it, to despise God himself: and all this, because fallible men, in whom that trust is reposed, have admitted them according to the best of their judgment to officiate in holy things.

Everyone who thinks of himself in this light needs no infallibility or impeccability to make him as great as ever your Holiness pretended to be. His character will do without those or any other accomplishment.

These last four or five years our pulpits have, in a particular manner, echoed with the sound of dignity, rule, pre-eminence

and the like. There are, indeed, amongst the best and most learned of our divines who disclaim all this, and disdain all respect but what results from the sincerity of their labours for the good of mankind. But the noisy make most noise everywhere, and few care to contradict them.

This privilege I thought worth recording, in the account I am giving you of our religious affairs, because it is very considerable in itself, and seems to be of a growing nature. It is a point which, when once carried thoroughly and universally, will make every single presbyter or pastor an absolute pope to his own congregation.

And this alone is sufficient to convince you, that at present, notwithstanding any intelligence you may have of their good inclinations towards you, they mean not you but themselves. They may be surprised indeed at last to find it all end to your advantage, but I acquit them of the guilt of any such design, and, indeed, of any other view but that of securing an immoderate respect to a particular *set* of themselves; which I would not say, were it not too plain from hence, that, let a presbyter, or a bishop, or even an archbishop, differ from them, in any matter of speculation or of state, they have shown the world, by their example, that all this pretended veneration is to be turned, whenever the signal is given, unto personal contempt and ignominy. So that to say and unsay, to do and undo, to declare absolutely, that the profoundest reverence is due to the clergy, and, at the same time, to raise a storm of ill-treatment against any of their own body who displease them, and all the while to keep their countenances, and look as if all was consistent, is one signal privilege which many amongst us have to boast of.

It is very true what your Holiness may have been informed of, that, in many instances, both of doctrine and ceremony, we have been of late years rather drawing nearer to you, than departing farther from you.

It is a common maxim and propagated very politicly by the agents of your church, with the help of some of the zealots of ours, "Better be a papist than a presbyterian." This being allowed by many churchmen, and rightly managed amongst the populace, exceedingly diminishes the horror and aversion there used to be in our people against the very name of popery. And this works by insensible degrees, till many a man, who first feels himself a hearty enemy to popery, finding it to be allowed to be better than something else, of which he knows nothing, begins to think with more patience about it; first as not near so bad as it used to be represented, and then as an innocent matter, and then as a very tolerable religion, and at length as better than anything set up against it; and all by the help of this general

principle, rightly managed, which takes off the edge of his former passion for the protestant religion, and so by degrees reconciles his thoughts to its contrary.

To the same purpose tends the revival of some matters of doctrine and practice of your sort amongst us. The power vested in priests to absolve men from their sins hath been declared by many, in such sort, as hath in effect made the will of God himself to be determined by their will, or even their humour. It may be summed up in these two points,—that men can have no hopes of a pardon from God, but by absolution from the mouth of a priest, and a priest ordained to a nicety, according to a particular notion of regularity; and that God must pardon those whom a priest pronounces to be pardoned. That is, that they are not so much obliged by the Almighty's will as the Almighty is by theirs; and that God is never so much honoured as when weak and fallible men are placed in his throne.

Some have changed this absurdity of an authoritative absolution, which they see they cannot so easily defend, into an authoritative intercession of the priest, who is now become with us a meditator between God and man, still securing to themselves the same power and privilege in a less scandalous manner. This creates the same dependance of the laity upon the priests, and shows, again, how dextrous we are in changing words, when there is occasion, without changing things at all.

But your Holiness will easily guess the meaning of all this, when I let you know that the same persons declare that auricular confession, and a particular unburthening the conscience of all its secrets, must precede this great benefit; and this you well know is an engine of an unmeasurable influence, that can rule families, and overturn states, and govern the world.

Add to this another point greatly contended for of late, and very much to your advantage in the issue,—that all baptisms, unless by episcopal priests, in a regular line from you, are declared invalid, and of no effect, to instate men in God's *peculium*.

We have indeed openly declared against your doctrine of making the sacraments depend upon the intention of the priest; —but we are doing a much worse thing, if the doctrine of some men can prevail, and that is, making them depend upon what neither priest nor laymen can ever come to any satisfaction about, viz., the episcopal ordination of the priest, in a regular uninterrupted line of succession from Christ himself. This, indeed, sweeps whole parishes away at once which perhaps have had preachers never ordained, and unpeoples the Christian world without mercy. But, it is supposed, it must make the

poor distressed laity adore the men who have this privilege of entitling them to God's favour or debarring them from it.

Yet, with some, it may be turned another way, and they may begin to ask, If the clergy of our church, which received all through the hands of the Romish, be vested with this glorious prerogative, how much more sure is it in that church which communicated it to ours? If we are so positive we had it from them, by whom we were ordained, and could not have it otherwise, how much more must it be in them who ordained us?

After this, why should I mention what must be known to you,—the zeal of many for the multiplying of ceremoniousness and bowings, in public worship; for the cathedral pronunciation of prayers (which is the Protestant unknown tongue to such as are not accustomed to it); our altars, and the never-lighted candles upon them; the decorations of our churches, which, you have experienced, never stop where the honest men who first begin them design they should; the consecration of our churchyards and the like; in which you find this benefit,—that several who take the impression of these things deep into them are easily inclined, with a little art and management, to believe that church must be the best which hath the greatest number of these good things?

We have not, indeed, many images or pictures left in our churches besides Moses and Aaron, whose figures, though they have nothing to do in our places of worship, give me the less concern, because Christians are in no danger of idolising Jews.

But we have one very common and very scandalous representation in multitudes of our churches, which, in my opinion, comprehends all possible absurdities of that sort; and that is, of the Trinity in Unity, figured in a triangle, and generally enclosed in a circle, over our altars, as it is in the pictures which are now become fashionable in our Common Prayer Books. This is justly esteemed the most inexplicable and unintelligible mystery of our faith; and yet it is suffered, by those who so esteem it, to be set forth even to men's eyes by a mathematical figure, which always supposeth the clearest and fullest ideas possible; and the Eternal Father of all things is represented to Christians as one side of an equilateral triangle. In this point I am almost ready to give up the cause to you, and to own that all your crucifixes, and all the figures of your saints (who were once men and women, and therefore representable), put together, have not any part of the monstrous absurdity of this single representation.

The preaching, as it is called, of our popular men, upon which we used to value ourselves exceedingly, is now come to that degree of offence, that, in many places, persons of sense and seri-

ousness stay at home out of piety, and absent themselves from our assemblies, for fear of hearing. For the truth of what I affirm, I appeal to the intelligence sent you by the agents of your church amongst us, who have of late been seen to take notes from the mouths of some of our followed preachers. For my own part, I have imagined myself sometimes to be at the late Negotiations at Utrecht, and to hear one of the French King's plenipotentiaries setting forth the glorious and advantageous terms of peace which his master had yielded to us; sometimes to be in the midst of commissioners of trade, hearing the terms of our commerce extolled to heaven; sometimes at the funeral of a late princess, and my ears filled with the sound of fulsome panegyric; sometimes in a cabal of malcontent Jacobites, disburthening all their spleen, as far as they dare, in invective, and satire, and insinuation, against the late revolution and their present superiors; sometimes in one of the meetings of some of our old rigid separatists, inveighing against their bishops; sometimes in one of your Holiness's courts of judicature, amidst the thunderings of wrath and damnation denounced against all heretics and schismatics; in a word, sometimes at the bear-garden, and sometimes at Bedlam. But at last I have roused myself up, and found myself where I should least of all expect to hear either such subjects or such language.

About the end of January and the beginning of February we are, in a more than ordinary manner, called upon to knock one another on the head, because our forefathers, and particularly the forefathers of many of our modern high-church champions, happened to be great villains above sixty years ago. And this is thought an excellent topic to be insisted upon from generation to generation; nay, it is esteemed by many to be seasonable all the year round.

But there is another topic which seems to be in great repute again at this time, and that is the danger of the poor church!—a danger which constantly is seen to increase in exact proportion as the hopes and interests of your Holiness's friends in these parts decrease. So that, to know whether this subject be in fashion, no one need to inquire anything but how it stands with the Roman Catholics in England; whether they are pleased or displeased. Some advantage, I can assure you, your church reaps from it;—that it hath created a nauseous disgust in many of the best members of ours, and hath furnished some of our dissenters with this reason against uniting with us—that they never will be of a church that is almost always in danger.

One thing more I must here mention, that the church (I mean that part of the churchmen I am speaking of) is now in full possession of the privilege of applying God's judgments to

their neighbours which our forefathers so justly condemned, and took such pains to ridicule in the worst of our separatists.

Thus the death of the late Queen is a judgment upon a nation unworthy of so much goodness, though some weak fanatics, on the other side, have showed them how easy it is for any to interpret judgments in their own favour, by observing that she died the very day upon which the late schism-act, designed, as they think, to rob them of a natural right, took place.

After King Charles II.'s restoration, the fire, which destroyed the whole city, immediately following the plague, which consumed vast numbers of its inhabitants, furnished matter for this humour. How easy was it found to make these to be great judgments upon account of that very restoration? Now, the same impious humour, which is the very essence of fanaticism, let it be in what church it will, can do with a thousand times smaller matters. A fire not to be named with that, a mortality amongst our cattle, which all Europe hath felt much more grievously; these are not only declared to be God's judgments, as without doubt they are, but it is sufficiently and plainly insinuated that they are judgments (not for their own sins, their own private enormities, or public ingratitude to heaven for their security, for they never think of themselves in this view, but) for *something at Court which should not be there*, which all the world knows how to interpret.

Thus hath fanaticism its vicissitudes like the other things of this world; sometimes reigning in the church and sometimes out of it; sometimes against it, and sometimes for it. And thus is it come to pass amongst us, that, preaching their own passions and indignation, and resentment, under their disappointed expectations, is called, by too many, preaching the Gospel, and delivering messages from heaven.

Your Holiness must not judge from hence that this is universal. I can assure you we have some still amongst us who truly deserve the name of preachers of the Gospel; some still left of whom the world is not worthy, and of whom the world seems to think itself not worthy; for those whom I have before described are the mighty men of popularity, that draw the affections and raise the passions of the multitude. This disadvantage, however, they have, which your Holiness's agents, who help to move the machine, would do well to put them in mind of, that the *times are changed*, and that there is not now one at the helm who will either support them in their exorbitances, or betray the administration into their hands.

[*To be continued.*]

REVIEW.

The Christian Keepsake and Missionary Annual. Edited by the Rev. William Ellis. 1836. Fisher, Son, & Co., London and Paris; and W. Jackson, New York.

This superb volume was put into our hands November 11, 1835. On opening it, we perceived it to be an Annual for 1836. This ante-date, we thought, may be expedient in trade, but is hardly correct in morals. It does not convey to our minds, by a first impression, that salutary recollection of the uncertainty of human life, so solemnly inculcated in the Scriptures, and with which a 'Christian Keepsake,' ought, always, to be in good keeping. Christmas Carols were sung before our door the latter end of October last; but were refused by a casual passenger, with the unpractised exclamation—"Why, November is not come yet!" He, however (somewhat, perhaps, like ourselves) forgot that the competition of trade in low life, and in the middle rank of life—among religious Societies, as well as in Paternoster-Row, requires expedition, lest the market should be forestalled, by rival competitors. But, *if* so, what has "the Rev. William Ellis," foreign secretary to the London Missionary Society, to do with profitable book-speculations? We have long admired the originality of conception, and correctness of taste, which produced the archetype of all subsequent Annuals. They afford a fair field of competition and of remuneration also to men of ingenuity, of genius, and of classic literature—in combination with, at least, a rational, if not a gracious, deference to Christian principles—and, *for their sakes*, we wish that every wealthy individual would feel it a duty to purchase an Annual. But we have not been without apprehension that, for want of encouragement in the proper quarter, or, it may be, through a glut in the market, speculation in Annuals has proved exceedingly detrimental to many—if not ruinous to some. We cannot forget the 'Anniversary' of 1829, edited by Allan Cunningham. The enterprising publisher produced a volume of unrivalled excellence; but what was the consequence? he enriched the artists, but ruined himself! This is a grievous calamity which, we trust, will never be augmented by either policy or intrigue.

'The Christian Keepsake' is a beautiful specimen of art; and a lovely exhibition of evangelical sentiments. Its engravings are exquisitely executed. The characters delineated in the volumes are truly philanthropic. Its pieces are elegant; and its poetry is replete with tender simplicity and religious delicacy.

From the fugitive contributions of writers so respectable as Dr. H. F. Burder, Josiah Conder, Mrs. Opie, Miss Agnes Strickland, the Hon. and Rev. Baptist W. Noel, M.A., Miss S. Stickney. Miss Emma Roberts, Mrs. Gilbert, James Montgomery, the Rev. William Jay, Mrs. Abdy, and especially the eloquent author of 'Polynesian Researches,' not to enumerate others of no mean celebrity——*to make a selection*, is an invidious task. But, for ourselves, we must say that, the productions of the ladies excepted, nothing has pleased us more than the effusions of Josiah Condor, the well-known editor of the 'Patriot' newspaper. They breathe a spirit, and embody sentiments, in an accordance so felicitous with expectation from a 'Missionary Annual,' that, delight was the response of our hearts to their accents. We have only space at present for the following specimen :—

COLLECT.

Merciful God, who hast all men created,
By whom no creature of thy hand is hated;
To whom the sinner's fate no joy can give:
Thou wouldst that he should turn to Thee and live;
Have pity upon those who live in vain—
Pagan, apostate, heretic, profane.
Scatter their ignorance; their pride subdue;
Convince the infidel, convert the Jew;
Teach those to pray who once thy grace could mock;
And so bring home these wanderers to thy flock,
That they may be with thine elect enrolled,
Under one Shepherd, Christ the Lord, one fold,
Who with the Father and the Spirit one,
Reigns evermore—so let thy will be done!

After the title page, we meet with a dedication as follows :—

TO

HER ROYAL HIGHNESS

THE PRINCESS VICTORIA,

This Volume is,

WITH SPECIAL PERMISSION, RESPECTFULLY INSCRIBED BY

HER ROYAL HIGHNESS'S

MOST HUMBLE AND MOST OBEDIENT SERVANT,

THE EDITOR.

THE PRINCESS VICTORIA.

BY MRS. OPIE.

Hail! youthful Princess, to thy graceful brow,
On which one day the diadem may shine;
While round their Queen thy kneeling subjects bow,
And all the pomp of earthly sway is thine.

What dread pre-eminence! what dangerous power!
Yet He who gave them, means of safety gives,
If thou canst lift thy heart in danger's hour
To Him who died for us, and Him who lives.

Oh! mayst thou wish, by His own influence taught,
To bring all nations to His blest control,
And lend thy aid, with Christian ardour fraught,
To speed the Book of books from pole to pole.

To cheer the Saviour's heralds on their way,
Whether they plant the Cross on India's sand,
Or bid the Star of Bethlehem shed its ray
On souls benighted in our *native* land!

Labours of love, for royal favour meet:
And if aright that speaking face I read,
One sufferer's blessing were to thee more sweet
Than courtly influence, or than flattery's meed.

Then, if such deeds make worldly splendour dim,
From thy full heart ere those thy pillow press,
Oh! may thanksgiving's strain ascend to Him
Who, with the WILL bestow'd the POWER to bless.

Doctor Burder's communication, on 'The Character and Career of the late Rev. Doctor Morrison,' is a model of neatness of style; and an interesting delineation of that meekness of wisdom which invariably characterised its subject. Of this, however, we shall have occasion, hereafter, to submit more ample details to the public.

MESSRS. REED AND MATHESON'S VISIT TO THE AMERICAN CHURCHES.

If the reader will refer to vol. i. p. 86, of our 'Millennial Harbinger,' he will find mention made of two deputations, then recently appointed, one by the Congregational Union, and the other by the Baptist Board, to cross the Atlantic, and ascertain the actual state of religion in the United States and Canada.—All the deputies are now returned, having accomplished their

mission, and the report from the first of the deputations is before the public in 2 vols. 8vo, price 24s.; the other from Messrs. Cox and Hoby, we understand is forthcoming. As it is probable that the size and price of these publications must prevent the greater part of the readers of the 'Harbinger' from obtaining access to them, and presuming that they will naturally wish to know what "the Doctors" have to say about Mr. Campbell and his friends, we shall gratify them by extracting into our pages such passages as refer to the subject—a work, as will be seen in the sequel, of no great labour. The following is the only paragraph in the volumes of Messrs. Reed and Matheson, which we can find, that has any immediate reference to the matter in hand.

"The population of Kentucky is seven hundred thousand. There are about one hundred Presbyterian congregations; about three hundred Methodist clergymen, including local preachers: about fifty Catholic priests; about twelve Episcopalians; a few Shakers; and some other sects which, in numbers, however, are very insignificant. Besides these, the Baptists are very numerous. They are spoken of as having the largest numbers of any in this state; but it is exceedingly difficult to ascertain their strength; and it is yet more so to determine on the number of their pastors; for the office of minister, elder, and deacon are made to run into each other so as to confound distinction. Their educated teachers are very few: their uneducated and self-constituted teachers are surprisingly numerous. In this disorganised state, *Mr. Campbell came amongst them with his new lights, and now nothing is heard amongst them but Camelism, as it is called.* The people of this denomination, and especially the teachers, had made too much of their peculiarities as Baptists. Campbell came amongst them, and made everything of them, and has succeeded to an alarming extent. *He denounces every body; he unsettles everything, and settles nothing;* and there is great present distraction and scandal. But his ministrations, I believe, will be over-ruled for good. They are of the nature of fire: they will try and consume the hay, wood, and stubble, and there was much to be consumed. The pious of the people will see their error and rectify it; and those of the denomination, elsewhere, will perceive the importance of securing to them a well-trained ministry." Vol. i. pp. 195-6.

We have now furnished our readers with the sum total of all the information which the two Congregationalist Deputies have thought proper to communicate to their constituents, respecting a section of the Christian Church in the United States, which numbers A HUNDRED AND FIFTY THOUSAND brethren in its communion,* distributed in, from five hundred to *eight hundred churches!* A single page, from the pen of Dr. Andrew Reed, comprises all of their history which *he* thinks worth narrating,

* See the 'Millennial Harbinger,' vol. i. p. 18.

and in this way is light and information diffused, at the expense of the hard-earned contributions of the members of the congregations from which they received their deputation. Let the reader now revert to p. 86, of our former volume, and after perusing the following lines from the pen of the Editor, judge for himself how far our conjecture was well or ill-founded.

"Without laying claim to the spirit of prophecy, I venture to affirm, that whenever these delegates shall think proper to favour their brethren and the public with a faithful report of what has come under their cognizance, it will completely disappoint the expectation of their friends. Their prejudices and prepossessions have, and will blind their minds to the only thing that deserves the name of a revival of religion in America."

But some may possibly charge us with precipitance, and tell us, that the deficiency of the Congregational Deputies will be amply compensated by the details of "Campbellism," as it is termed, from the lips or pens of Messrs. Cox and Hoby. Well, we are content to wait the appearance of *their* report, and shall be glad to find that such is the case. In the meantime we cannot but think it rather ominous, that, in the fullest account which we have yet met with of the report of their proceedings given by the Baptist Deputies, to their friends at the Park-street chapel, Southwark, and contained in the 'Christian Advocate,' the whole reference that is made to Mr. Campbell and his party, occupies just two lines *and no more!* The reader shall have them, for they are very choice :—

"In the state of Kentucky there was some distraction in the churches in consequence of the introduction of 'Campbellism.'"

Such is Dr. Hoby's text—we now wait for the illustration, which we hope will be forthcoming in due time. We cannot, however, dismiss the present article, without offering a few words in the way of comment, on Dr. Andrew Reed's account of Mr. Campbell's sentiments and their effects among the Baptist churches in Kentucky. It is at once so fine and yet so foolish, that we beg the reader's marked attention to it.

"In this disorganised state, Mr. Campbell came amongst them with his new lights."

But what, now, were these "new lights" that Campbell brought among the people of Kentucky, and by which he is said to "have succeeded to an ALARMING extent." Why it was none other than the New Testament; the doctrine of Christ and his Apostles, which had hitherto, in a great measure, been, as regards its true sense, hid from the people, and he called their attention to that blessed book, as the only authorised rule of religion till Christ shall come again. These "living oracles" he explained to them; he freed them from the corrupt glosses of a hireling priesthood, and made his appeal to them for all he had

to say regarding the way of salvation, the nature of the Redeemer's kingdom, its laws, institutions, and ordinances, the duties which his subjects owe him, and the obedience which he requires from all who call him Lord, or profess to be his disciples. In the true spirit of his Divine Master he fearlessly showed the vanity of men calling themselves Christians and yet taking up with this world as their portion—loving the praise of men more than the praise of God—and especially did he expose the folly of the teachers of Christ's religion in assuming the titles of Rabbi, or Doctor, or Reverend. In this way he "denounced everybody, unsettled everything" that was corrupt, and lighted a fire that has been successful in an "alarming" degree, in consuming the wood, hay, and stubble! and beyond all peradventure, had the lot of Andrew Reed been cast in one of the towns of Kentucky, instead of the British metropolis, he would have taken up the complaint of certain leaders of the people in times of yore, and loudly exclaimed, "thus saying, thou reproachest me also." But our limits will not allow of enlargement for the present month, and we take leave of the subject by submitting a problem to the consideration of our readers, and it is this:—How many DOCTOR Andrew Reeds would it require to make up one plain Alexander Campbell?

AFFAIRS OF PORTUGAL.

In our last number, we submitted to our readers an interesting document on this subject, namely "An *Expose* of the Secretary of State for Ecclesiastical Affairs," recommending it to Don Pedro to abolish all the monastic institutions in Portugal, and appropriate their revenues to the purposes of the State, followed by the Regent's decree to that effect. It was natural to suppose that these proceedings would be wormwood and gall to Don Miguel, the pretender to the throne; and such indeed they have been, as is evident from what follows. The "Address" is in perfect keeping with the character of this "Monster in human shape," as one of the French ministers described him, a few years ago! May heaven preserve the inhabitants of Portugal from his resumption of the throne! Should that event ever take place, they would find that cruel indeed were his tender mercies. W. J.

Don Miguel, who supports the royal style, and keeps a Portuguese newspaper of his own in Italy, has put forth in that journal a curious address to his nation. The point on which he chiefly dwells, and one on which he will carry the sympathies of many of the Portuguese with him, is the seizure and sale of church property. But for several reasons it is worth while transferring this characteristic document to our pages:—

" Portuguese !—The ills which overwhelm you pierce me to the soul. The vile slavery to which the insurgents are desirous of reducing you fills me with indignation and horror. The revolutionists have not been satisfied with lighting up, in the midst of you, the most unjust, the most perfidious, the most atrocious war—with uniting themselves to foreign mercenaries, for the annihilation of the wise and salutary institutions of our ancestors—with having insulted religion—with having trodden under foot the most sacred laws—with having separated themselves from the supreme empire of the church—and with having established a most infamous and most horrible schism ; they are now making preparations for disposing of a great mass of Portugal to ambitious foreigners. Ecclesiastical property—that fine property—those majestic edifices, the gifts and legacies of the piety of our ancestors, which were possessed and inhabited by your sons, your relatives, your friends, and by so many virtuous men, and which brought to mind so many glorious epochs of the monarchy, are about to be put up to public auction, to pass into the hands of foreigners—the old and irreconcileable enemies of our industry, of our religion, and our customs. This property—these edifices—these temples—where hitherto virtue found an asylum, and misery daily succour ; where God was served, and where the holy ceremonies were celebrated with so much pomp, will soon be converted into warehouses, and theatres, and houses of gaity, and perhaps of prostitution. Nothing more can in fact be expected from foreigners, corrupted and depraved in their doctrines and their customs—enemies and depreciators of the true church and the holy religion of Jesus Christ. Portuguese ! Our country is about to be sold, and the product of the sale will, by fraudulent and dark transactions, return into the hands of these same purchasers. The clergy are about to be reduced to horrible misery and a fatal dependence ; it will fall into contempt ; it will receive the wages of government and be its slave ; and the Lusitanian Church, formerly so flourishing, will be reduced to nothing—will lose its glory, its majesty, and the pomp of its worship. Portuguese ! These are the fatal precepts of impious men, who entitle themselves the liberators of the country. As for me, I am always your defender—your real friend. I will never cease to oppose the ills which oppress you, and the tyranny by which you are enslaved. I protest against the sale of the ecclesiastical property, and against all the usurpations and sacrilegious acts of violence that the usurping government has dared to commit. I will do all that I can to defeat its projects—all that can be required of me by religion, honour, and the love I bear you. I again declare, that, when I shall re-appear in the midst of you—when I shall re-ascend the throne which belongs to me, and which I hope will be restored to me by the God of the great Alphonso, I will not recognise the validity of the sale of this property ; I will be inexorable. All the purchasers, whether natives or foreigners, shall lose their capital. No law, no right can validate such a sale, nor oppose my protest with justice. Portuguese ! Look upon your tyrants with horror—detest their measures and their dark designs. Consent not that the patrimony of relatives—the property of the church, should go into the hands of foreigners ; but wait awhile—

wait—the time of salvation is not far off. Portuguese! Take no vengeance—entertain no private hatred. When I shall be in the midst of you, I shall be the first to pardon. All the Portuguese are my children. I shall forget the indiscretions of which they have been guilty. I have no intention but that of healing your wounds, and of uniting in one bond the great Portuguese family. My wishes are for the happiness of the nation; my desire is to repair the evils of revolution. All who join me and abandon an impious faction shall be received as friends. Be of good cheer, Portuguese! Let valour and intrepidity be your motto when the favourable moment shall have arrived—be firm against tyranny, and heaven shall crown your fidelity and your patience, as well as the wishes and efforts of your sovereign,

"MIGUEL."

APPEAL TO THE BRITISH PUBLIC, AGAINST THE PRIESTLY AND POLITICAL POWER OF THE WESLEYAN METHODIST CONFERENCE.

(From the Christian Advocate.)

——Since John Wesley's death, his successors of the Conference have endeavoured to root themselves as "*a spiritually secular power*" in the land—to rival, to outstrip, and then to cast under them, all other modes or forms of faith whatever. They have, for near half a century, been underworking the rights and freedoms of mankind; the same outside show of doctrine and of discipline, which their father left them, being uniformly presented to the beguiled and beblinded eye of their unsuspecting adherents. The last meshes of their net have lately been knotted, and upwards of one million of our fellow-countrymen, of their classes and congregations, in Great Britain alone, now find themselves enclosed within the toils of an ecclesiastical economy, which asserts the *divine right* of an irresponsible priesthood to legislate in all matters of doctrine, whilst it maintains the *legal right* of ONE HUNDRED *self-chosen elders of that priesthood to have and to hold, to open and to shut, several thousand houses for worship, all raised by voluntary subscription, for the religious instruction and benefit of the respective neighbourhoods in which they have been built.* Besides which appalling fact, it is openly, unblushingly, asserted, that, whilst this priesthood can deal as they list with the souls of men and the things pertaining to God—the members of their numerous societies and congregations have no right whatever, human or divine, so much as to deliberate, much less to decide upon, any of the great principles which associate them together as a religious or a corporate body. Certain opinions, held indiscriminately, amongst all classes of the community, civil and religious, have been declared irreconcileable with the connexional existence of the parties holding them; certain proceedings, sanctioned everywhere else in the Churches of Christ, have been denounced as unmethodistical, and have entailed the summary excommunication of all who have hitherto dared to identify themselves therewith. Thus, within a few short months (the machinations of these lords over God's heritage being completed), several preachers, with thousands of the members of the body, have been solemnly expelled. These men are now unwillingly obliged to

renounce all connexion with their brethren—all claim and title to the temples they have assisted in rearing, in which themselves and their children, and their neighbours, have together worshipped the Lord God of their fathers. Since the infamous Act of Uniformity was proclaimed, the consequences of which are matters of notorious history, so frightful, so daring a stretch of priestly prerogative, has never been exhibited in the United Kingdom. Of the real state of things in this body, the country at large has but little knowledge—nor are our fellow-countrymen at all aware of the dangers with which they, in common with ourselves, are menaced by these overt acts of an ecclesiastical tyranny. The concentration, the organization, the secrecy, the ease, with which, at the nod of one man, the most complicated, yet most efficient machinery in the world is now brought to bear upon the people of England, as one means of checking the progress of salutary reforms; and, under the mask of religion at home, and missions abroad, of overtopping all other churches, and upon their ruins causing a second grisly papacy to arise. These religious and political features of Wesleyan Methodism, as at present administered, are now disclosing themselves in a way that, unhappily, leaves no room for doubt, whilst it must fill the mind of the generous philanthropist with serious apprehension, if not with dismay.

To counteract this influence, and, if possible, to subvert this power—to find out what is the freedom wherewith Christ has made his people free, and then—having attained unto the truth of God (whether Wesley, or Calvin, or Luther, may have aided us in our search after it), to hand down the clustering blessings that grow out of it, to our children after us: this great idea has led to the formation of the *Wesleyan Methodist Association*. Whether it shall succeed or not, it is for God—for time—for the friends of truth—everywhere to determine. On this one thing the members of this Association have set their hearts, and they hereby again pledge themselves never to grow weary, so long as they have any hope from heaven—any help from their brethren, whatever may be their creed, and whatever the name by which they are called. The object of this address is to call the attention of Christians, and of the public generally, to the present position and aspects of the Wesleyan Conference, on the one hand, and of its reformers on the other—to forewarn Englishmen of all classes of the danger that threatens their *municipal* and *national liberties*, through the wily but steadily progressing career of this now stupendous body, more secret—farther ramified—and more dangerous than any *Orange Union* that ever plotted against our freedom—to forearm all, thus forewarned, that they may be ready to meet these men at every fresh development of their deep-laid schemes, and to bespeak the counsel and support of all who are willing to take any part in reforming this great people, and so, relatively, in reforming the entire church or Jesus Christ.

The friendly leaning of Wesleyanism towards the Church of England, so grandiloquently but gratuitously trumpeted forth by the Conference of 1834, and so covertly made to bear upon the politico-religious crisis of that period, together with some more recent attempts to

conciliate the influential Dissenters, whom they had previously most cavalierly affected to despise, has happily opened the eyes of both these great parties in the State to the Jesuitical character of *modern Methodism*,—running with the hare, but holding with the hound,—standing aloof on the field of battle, and in treaty with each of the contending hosts, until the hour of hottest fight should afford an opportunity to pour down with its mercenary legions, and occasion their mutual discomfiture. This trickery with the one party, and treachery with the other, has disgusted them both. Whig and Tory, Churchman and Dissenter, Conservative and Reformer, Protestant and Papist, are all alike prepared for the tortuous, though undeviating, policy of the best organised, and most dangerous hierarchy, at present to be found in Christendom. We seek not, as an Association, to mingle in this strife. We are men, Britons, and followers of Christ; as such, we would seek out the truth, and, having found it, under whatever shape we care not, we are willing to walk after it, and to abide by it. Whoever is like-minded with ourselves in this matter, or whoever should think we are in this, followers of that which is good, he is the man to whom we look, at the present crisis of our ecclesiastical and national existence, for the kindly help he sees we need; whilst, at the same time, we trust we shall not be backward in doing all that may be in our power to assist him in the furtherance of everything that shall be shown to be truly wise and good, and strong and holy. Sure we are, that the times we live in are not times either for sleep or for sloth. The minds of men everywhere are athirst, we might almost say agasp, for some better thing than that they have hitherto been furnished with. We are weary,—we are woe, when we look at the tearing, the biting, the hating, the worrying of one another, that has been, and still is, too visible in some of the sections of the professing Church of Christ. *Men and brethren, help—come up with us to the help of the Lord—to the help of the Lord against the mighty!*

We call, then, most earnestly upon the free press, metropolitan and provincial, to afford their powerful assistance in disabusing the mind of the public, who know little or nothing comparatively of the real state of this hierarchy; we invite the notice of all parties of politicians to the existence of a priestly power, that is ready for the time and to the seeming, to coalesce with any, whilst it is silently working its way over them all. and above them all, and to the destruction of them all. We solicit the assistance, pecuniary and every other, of the friends of truth and liberty—the wise—the great—the good of all parties, who are bound to none but God only, to enable us to carry to successful termination a work which we have undertaken, not with any private aim, but for the public good; and in which we are resolved never to slacken, whatever the sacrifice we may be called upon personally to make, until, having brought the subject before the whole British public in its courts of law and of equity, and of supreme legislation, and lastly, before its most awful and all-determining tribunal—the tribunal of *public opinion*—it be seen *what the truth is*, and *whether that truth shall stand or fall.*

*** In every principal town a Committee of the *Wesleyan Metho-*

dist Association is to be found, to whom Donations and Subscriptions can be transmitted; thence to be conveyed to the Manchester and Liverpool Central Committee, or to either of the following gentlemen: W. Smith, Esq., Reddish House, near Stockport; W. Wood, Esq., Newton-street, Manchester; Richard Farrer, Esq., St. Ann-street, Liverpool; or John Thurston, Esq., Catherine-street, Strand, London.

Liverpool, Oct. 24, 1835.

WESLEYAN METHODIST CHAPEL-DEBTS.

The affairs of this vast body of professed Christians assume an increase of interest every succeeding week, and unavoidably force themselves upon our notice. We say this by way of apology for introducing into the columns of the present number of our journal the various articles relating to that subject which our readers will meet with.—Presuming that it falls to the lot of but few of the readers of the 'Harbinger' to see the 'Christian Advocate' newspaper, weekly, which is the ostensible organ of what may be termed "Reformed Methodism," we extract the following article from that paper of November 9th, on the subject of Chapel-debts. They occur in the editor's remarks on something that had appeared in the 'Times,' which is now become the organ of the Conference party. Hence we find that versatile journal using such language as the following:—

"It is pleasing to see the Church and the Methodists draw the bonds of Christian amity closer. In these remarks, we wholly repudiate any secret political designs. We have no occasion for manœuvre. We frankly state our conviction, that, in the absence of a formal coalition between the two parties, which circumstances in the condition of both render impossible, the interests of Protestantism and the welfare of the State demand the maintenance of a good understanding, and the pursuit, substantially, of the same objects."

On this the editor of the 'Christian Advocate' remarks as follows:—

"If the 'Times' will but assist them in effecting this 'formal coalition,' or, still better, if it will help them to supplant the present occupants of Church property, it will soon have the pleasure of hearing them ridicule the voluntary principle. In fact, one might almost pardon the application of the term 'humbug' in this instance, remembering for how many years the Wesleyan Methodists have supplied their preachers with the means of tyrannising over them.

"Another error which we cannot help noticing respects the chapels of the Wesleyan Methodists. Mr. Redpath, a dissenting minister, is reported to have informed a public meeting in Edinburgh, that 'the Methodists owed 150,000*l.* for the erection of Methodist houses, and they found the debt no burden whatever; but, on the contrary, it was a means to stimulate them to increased exertions.' Apply this principle to the affairs of individuals, and Mr. Redpath would perceive its immorality. Now, we protest against acting in public affairs, and especially in the erection of places of Christian worship, upon a principle, which, in private life, no man would hesitate to denounce as rank dishonesty. No Jesuit ever carried out his favourite maxim, that

the means are sanctified by the end, to a length more repugnant to every well-regulated mind, than that to which the Dissenters are here exhorted to carry it. It is a positive injunction of inspired writ, that Christians are to 'owe no man anything;' but we know of no passage in that book in which we are authorised to incur debts for the glory of God, or even for 'a stimulus to increased exertions.' We hope that the Dissenters will not suffer themselves to be betrayed by an over-eager anxiety to demonstrate the efficiency of the voluntary principle into the erection of chapels, with the deliberate intention of leaving them encumbered with heavy debts; for this would no more prove the point than successful dealing in accommodation bills would prove the dealer to be a wealthy capitalist. Besides, the Dissenters could not carry on this hollow and dishonourable system so successfully as the Methodists—and that for two reasons. The first is, that they would not find it so easy to procure dupes to saddle themselves with the debts of chapels: the second, that, whereas the seat-rents of Methodist chapels go, for the most part, to the payment of the interest of the debt, the ministers being supported by the distinct contributions of the people for that purpose, the dissenting ministers derive their incomes exclusively, or nearly so, from the seat-rents. If, therefore, Mr. Redpath's advice is to be followed, how is the interest of the debt to be paid?

"For the rest, the Methodists might not find their chapel-debts particularly burdensome, were the amount no more than 150,000*l*. But, if Mr. Redpath had stated this to be the sum of the annual interest upon them, he would have been a great deal nearer the mark. He, however, is not so wide of it as a writer in the 'British Critic,' who is under the delusion that, in the erection of chapels, 'all is regularly provided beforehand;' that 'there is no prospect of interminable debt;' but that 'things are always arranged with a view to the timely liquidation of whatever debt must be unavoidably incurred.' The precise amount of debt which has been incurred, and that without any prospect of entire liquidation, we cannot undertake to state; and we believe it to be a fact which nothing under a parliamentary commission will ever succeed in fairly eliciting. We know enough, however, to justify us in describing it as tremendous and as 'hanging,' to use the words of the 'Critic' in another connexion, 'like a millstone about the neck of the concern.' We know that there are many chapels on which more is owing than their original cost, and twice as much as they would fetch if put up to auction. We know that the London trustees, whose Declaration has so much annoyed the Conference, are responsible for no less a sum than 50,000*l*.; and the public has the opportunity of knowing, that some of the Liverpool trustees are at this moment advertising for the loan of 5000*l*. These facts are sufficient to show the writer in the 'British Critic' that he is egregiously mistaken in selecting chapel-debts as a point of contrast between Congregational and Wesleyan Dissenters, favourable to the latter. They may likewise serve to convince Mr. Redpath, that he was rather premature in holding up the Wesleyan mode of working, or over working, the voluntary principle, as a model

for the imitation of his brethren; while, to the public at large, they may convey a hint, that a hierarchy which has acquired the power of saying to hundreds upon hundreds of involved trustees, 'The chapels are ours, the debts are yours,' deserves to fill a larger space in the public eye, for purposes of vigilance, than hitherto."

WESLEYAN REFORM.

The cause of Wesleyan Reform goes on prosperously. The Conferential despots have goaded their victims to such a degree, that even the most passive members of the connexion consider it no longer a virtue to yield obedience, but a duty they owe to themselves and their children, to combine, in one compact body, to release themselves from the web of tyranny, which priestly ambition and domination have contrived to weave around them. No despotism that ever swayed the destinies of an unfortunate people could possibly be more intolerable than the tyrannical proceedings of the parsonocracy of the Methodist Conference. They sit with closed doors—refuse all access to the people by whom they are supported—and treat their petitions with the most sovereign contempt! No Christian community that the world ever saw has been more unjustly dealt with by its ministers, than the Wesleyan body by the insolent aristocratical faction whom their liberality has raised to the station they occupy. The spell, however, is broken: the more enlightened and independent, and consequently the more valuable, portion of the connexion have resolved no longer to submit to the galling yoke of Conferential dominion. They demand, as they have a right to do, a participation in the government of the body of which they form a part; and until this is conceded unto them, they never ought to be, and, we trust, never will be satisfied. For the obtainment of a salutary control in their own affairs, the Methodists are forming associations in every quarter, and the determination they have come to is to "stop the supplies" until their rights are conceded to them. In Blackburn, it will be seen, a numerous and respectable meeting was held on Wednesday evening last, at which the abominations perpetrated under the present system were pourtrayed by those who best understand their effects; and on the following evening a similar meeting was held at Clitheroe. In each of these places, the Wesleyan body are all but unanimous in their demand for a redress of grievances; and as we have no hope whatever that the blind bigots, who rule in Conference, will make any concession until it is actually wrung from them, it is more than probable that the whole Methodist Connexion will be convulsed to its very centre. This is the certain consequence of men subjecting themselves wholly to priestly control. The Methodists have suffered dreadfully from this defect in their system, and they have at length determined to amend it. They have made a noble commencement; and if their exertions continue commensurate with the importance of the object they have in view, all the priestcraft of the world cannot deprive them of success. Let them unite, and they must conquer.—*Blackburn Gazette.*

PRESBYTERIAN ZEAL AGAINST POPERY.

TO THE TORY MINISTERS OF THE CHURCH OF SCOTLAND.

Manse of ———, *Oct.* 31, 1835.

SIRS,—Many of you have begun, of late, to lift up a testimony against Popery, and in resisting the progress of that enormous combination of human inventions which is so designated, you cannot be too zealous. In being zealous upon this subject, you can scarcely pass the bounds of propriety, provided you imitate the example of the Scottish Reformers, in prosecuting the object, which, at least, professedly you have in view. But, as one of your number, being myself a minister of the Church of Scotland, I entreat you to reconsider, whether you are or are not equally enlightened with the Scottish Reformers on this subject, and whether you are or are not impressed, as they were, with the evil of Popery. I call upon you to bear in mind, that the reformers set their face against the principle of popery, wherever, and by whomsoever it was avowed. This principle they denounced, whether it appeared in those inventions of men which are more directly idolatrous, or merely superstitious; or in those unauthorized opinions which invest the ministers of religion with the power of absolving sins, or the people with the power of dividing with the Saviour the work of human redemption, as being involved in the errors of their Arminianism. All this the Reformers hated, as constituting the Popery that is denounced in Scripture. They, as I repeat, never sanctioned the principle of Popery, whether exhibited in the idolatry, or in the Arminianism, or in the ritual inventions of the Church of Rome. Now, brethren, I venture to affirm, without the fear of contradiction from any of you, that the spirit by which you were animated does not in any respect resemble the spirit which actuated the Scottish Reformers. Not until your fears were foolishly awakened as to the temporalities of the Church, as established by law, did you manifest any fear as to the prevalence of Popery. Your zeal slumbered when Tory counsels led to the establishment of Popery in Canada. You bowed in acquiescence when the Tories gave up thirty thousand pounds of the public money for the establishment of Maynooth College as a seminary for Irish priests. You assented when a Tory Ministry proposed the yearly grant of nine thousand per annum in order to secure the perpetuity of Popery in Ireland. Unfaithful to your vows, you have supported, by your preaching, what is in fact the most detrimental element of Popery, namely, its Arminianism. Our forefathers reprobated Prelacy as it is established in England, because it involves the essential principle of Popery; but you hail the Church of England as a pure and sister church, although Lord Chatham said of it—"We have Calvinistic articles, an Arminian clergy, and a Popish liturgy." Bishop Gray tells us in his 'Bampton Lecture,' that the American Episcopalians have severed themselves from the English Church by "relinquishing aricular confession of sins and the authoritative power of absolution in the priesthood."—This authoritative power of absolution in the priesthood constitutes, as we are told by this distinguished prelate, "its essential and important claim, without which the sacerdotal commission is destitute of sanc-

tions." Holding this opinion, the late Archbishop M'Gee maintained, that "the Presbyterians have a religion without a church. and that the Catholics have a church without a religion."

In connexion with this opinion, holding, as they do, the necessity of episcopal ordination to give validity to the Sacraments and spirituality to the services of religion, nearly nine-tenths of all the clergy in the united Establishments of England and Ireland, consider the ministrations of Presbyterian churches *as unauthorised and nugatory*. In by far the great majority of instances, the preaching of the ministers of the churches of England and Ireland is a mixture of Popish doctrine as to the necessity of *episcopal ordination* to give efficacy to the Sacraments, and more especially to secure the benefit of baptismal regeneration, with unedifying remarks on abstract morality. This, I aver, is, almost universally, the wretched and popish character of the ministrations of the Episcopalian Church, and although the tendency of all this is to keep the people in a state of religious ignorance, and under spiritual domination,—all this, notwithstanding, you, the *Tory ministers of the Church of Scotland have been accustomed to laud in no measured terms, and, by so doing, to perpetuate, in as far as depended upon you, all the leading and characteristic principles of Popery.* In this way you have hindered the progress of the truth, and opened up a way for the advance of Popery throughout the breadth and length of the land.

Again, I remind you, that, because the principle of Popery is acknowledged and is dominant in the Episcopal communion, and because it has been allowed hitherto to pursue a silent, but deep and wide extended course, without any check from any barrier raised by your efforts,—Popery has increased, is increasing, and is no longer looked upon with that universal dread, which it formerly awakened among Protestants. Moreover, we have Popery in our church, in as far as Popery consists in unauthorised domination over the people, — for, what tyranny is more intolerable, or more detrimental, than lay patronage in the Presbyterian Church of Scotland, *for the exercise of which you have long and strenuously contended?* But now, as it seems, after a long period of lukewarmness, inconsistency, and dereliction of Protestant principle, your zeal has at length burst forth for the destruction of Popery,—but it has done so, as I apprehend, under circumstances of a most questionable character, and with most suspicious appearances. At a time when you were not in the least degree moved by the appalling fact of Popish legends, from apocryphal writings being weekly read by the Episcopalians in their churches, under the character of holy writ; and at a time when sermons, as in those of Mr. Warner of Bath, were frequently founded upon texts selected from the Apocrypha, and addressed as Gospel truth to the ignorant people;—at this very time you, the Tory ministers of the Church of Scotland, embraced an opportunity of raising a hue and cry against the Reform Ministry for introducing into Ireland a system of education for the benighted people of that country, under which, only excerpts from the Bible were to be introduced into schools. *Here there was no Popery;* and, if there were any error, it was one of omission

only; and surely you, who have so long been utterly regardless of the great and prevalent sin of commission in the inculcation of Popish legends, as if they were holy writ, *you surely deserve no credit for your sudden assumption of zeal in resisting the progress of Popery.*

But, indeed, this burst of zeal had nearly spent itself, and had become almost dead from inherent weakness,—when, all of a sudden, fuel was cast upon the dying embers, and again your zeal was emblazoned in giving resistance to the purpose, as a certain sapient doctor in the west has glowingly observed, "of extinguishing many Protestant lights" of the sister island.

But if the threatened evil is to be averted, or if we are to keep ourselves free from the charge of countenancing Popery, this, I take leave to remind you, is not to be accomplished by the formation of *political associations*, under the denomination of Protestant Societies, in alliance with the Orangemen of Ireland, who know little indeed of Protestantism in theory, and still less in practice. The desirable end is to be secured, in the first instance, by removing from our own church everything that involves the principle of Popery—as, for instance, Arminianism in preaching, and the domination of patronage in the settlement of parishes—and further, by warning all around us, in the second instance, of the necessity of being Protestant, not in *name* only, but also in *principle*, and that, too, in every particular, however minute. Short of this line of conduct, as ministers and as a church, no measure can be followed up, with any hope of success, in promoting the honour of our church, and the spiritual prosperity of our land. This, believe me, will never be accomplished, either in whole or in part; but, on the contrary, will be greatly retarded, by your imitating, as has been done, more especially in the west, the ravings of Irish Orangemen in defence of what they call "the Protestant Church." Convinced, as I am, that such efforts neither strengthen, as they are intended to do, the Conservative cause, nor promote the interests of true religion—but, on the contrary, excite either the pity or the indignation of every liberal man and enlightened Christian, I beseech you to desist from political combinations against the Government of the country; and, in the hope that you will yet see the wisdom of complying with this advice, I remain, reverend sirs, your obedient servant,

A Minister of the Church of Scotland.

ANECDOTE.

(*From Memoirs of Mr. John Glas.*)

The divine sovereignty in the salvation of guilty mortals, was a doctrine in which Mr. Glas much delighted, as the source of his own happiness; and a remarkable circumstance relative to this may be here mentioned.

This subject being introduced in the course of conversation at a friend's house, Mr. Glas was led to speak of the sovereignty of God as revealed in the Scriptures, and that in opposition to a sprightly young lady who had lived much in the gay world. The

latter was so offended with Mr. Glas's remarks that she exclaimed, " If that doctrine were true I should go mad!" Mr. Glas merely answered, " Perhaps I may see the day when you may be thankful for this doctrine." That day indeed came; for, in a few years afterwards, this same young lady was attacked with a severe illness which brought her to the grave; but she found relief to her guilty conscience, and was made happy with a view of that very doctrine, " *I will have mercy on whom I will have mercy, and compassion on whom I will have compassion.*" On this favourable change in her views, she was anxious to see Mr. Glas, who, though twenty miles distant, paid her a visit. She rejoiced to see him, and on his approach thus addressed him, " Oh, Mr. Glas, what should I now do, were it not for that doctrine at which I formerly so much spurned!" She died most comfortably, finding mercy of HIM who is " found of those that seek him not," and whose grace abounds to the chief of sinners.

Thus it is that the doctrine of SOVEREIGN GRACE is mortally hated by the sons of pride, while, to such as are properly awakened to a sense of their real state and character, it is as the choicest cordial to their drooping spirits.

A PARABLE.

A citizen of one of the Western States had a very promising young vineyard on a fruitful hill. He had no practical knowledge in the cultivation of the grape, but had read much and theorised largely, upon the dressing, pruning, and managing of the vine. He built himself a wine-vat, and prepared all the implements of the vintage; but he lacked practical skill in using the pruning-knife. His vines flourished exceedingly, and stretched forth their tendrils on every side, but he had no vintage.

A vine-dresser from Oporto one day presented himself as he was musing upon his disappointments. This man was celebrated in his profession, and renowned for his skill in all the affairs of the vineyard. The owner having engaged him to dress and keep his vineyard, set out on a long journey for several weeks. On his return and visit to his farm, he one day walked out to his vineyard; when, to his amazement, he saw the ground literally covered with prunings of his vines. The vine-dresser had very skilfully and freely used the pruning-hook, and had left little more than the roots and naked stems of the vines, standing by the frames.

" My vineyard is ruined, my hopes are blighted! I am undone, I am ruined!" exclaimed the unhappy husbandman. " Miserable man! you have deceived me; you have robbed me of the

labour of five years, and blasted, in one single moon, all my bright hopes for years to come!" The vine-dresser stood appalled; but soon as the tempest subsided, ventured to say—"Master, I will serve you five years for nothing, if we gather not more grapes, and have not a better vineyard this year, than you have gathered in all the years since you planted those vines." The proprietor of the vintage withdrew, saying, "It is impossible—it is impossible!" and visited it not again till invited by his vine-dresser, about the middle of autumn—when, to his still greater astonishment, and much more to his gratification, he found incomparably more grapes than had been previously gathered from his vines, and of a much more delicious quality. A. C.

MORAL.

Strip Christianity of all human traditions—lop off its excrescences—divest it of all the meretricious ornaments with which the *wisdom* of mistaken friends have encumbered it—reduce it to its primitive simplicity in doctrine and practice—disengage it from a connexion with the State—unencumbered by priests and clergymen and all the usual trappings of a hierarchy: let it stand forth to public view in all its pristine glory, as an emanation from the boundless ocean of eternal love, and the grand remedy which Divine Wisdom has prescribed for human wretchedness and the recovery of fallen man to happiness and hope, and its adaptedness to promote those high ends must appear unto all. EDITOR.

SAUL AMONG THE PROPHETS!

"The primitive churches were not mere assemblies of men who agreed to meet together once or twice a-week, and to *subscribe for the support of an accomplished man who should on these occasions deliver lectures on religion.* They were men gathered out of the world by the preaching of the cross, and formed into a society for the promotion of Christ's kingdom in their own souls, and in the world around them. It was not the concern of the ministers or elders only: the body of the people were interested in all that was done; and, according to their several abilities and stations, took part in it. Neither were they assemblies of heady, high-minded, contentious people, meeting together to argue on points of doctrine or discipline, and converting the worship of God into scenes of strife. They spake THE TRUTH, Eph. iv. 14, but it was in love. They observed discipline: but, like an army of chosen men, it was that they might attack the kingdom of Satan to greater advantage. *Happy were it for our churches if we could come to a closer imitation of the model!*"—ANDREW FULLER. (See his Works, vol iv., 605, edit. 1831.)

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&c.

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OBSERVATIONS ON PAUL'S EPISTLE TO THE ROMANS.*

By ROBERT HALDANE, ESQ.

All Scripture is given by inspiration of God. Every page of the sacred volume is stamped with the impress of Deity, and contains an inexhaustible treasure of wisdom, and knowledge, and consolation. Some portions of the word of God, like some parts of the material creation, may be more important than others,—but all have their proper place, all proclaim something of the character of their glorious Author, and all ought to be earnestly and reverentially studied. Whatever be their subject, whether it relates to the history of individuals or of nations, whether it contains the words of precept or exhortation, or whether it teaches by example, all is profitable for doctrine, for reproof, for instruction in righteousness. But, while every part of the word of God demands the most serious attention, it is not to be doubted that certain portions of the sacred volume call for more frequent and deeper meditation. Among these, the Epistle to the Romans is entitled to peculiar regard. It is the only part of Scripture which contains a detailed and systematic exhibition of the great doctrines of Christianity. The same doctrines, it is true, are inculcated in every other part of the Bible, but here they are brought

* Exposition of the First Five Chapters of the Epistle to the Romans: with Remarks on the Commentaries of Dr. Macknight, Professor Tholuck, and Professor Moses Stuart. By Robert Haldane, Esq. London: Hamilton. Adams, and Co.

together in a condensed and comprehensive form. Especially the great doctrine of justification by faith is clearly unfolded, and placed in the strongest light. This doctrine is so far above the discovery of man, that human wisdom is ever attempting either to set it aside, or to modify it into accordance with systems, that represent salvation as more or less the effect of merit on the part of man.

The Epistle to the Romans has always attracted the peculiar notice of those whose attention has been directed to the interpretation of Scripture. To this portion of the divine record, all who look for salvation by grace have constantly appealed, and here they have proof the most solid and abundant. No considerable difference of interpretation has ever been given of its contents by those who have renounced their own wisdom, and have determined to follow implicitly the obvious meaning of the word of God.

This epistle has been equally an object of attention to those who admit the authority of Scripture, but follow their own wisdom in forming their own system of religious doctrine. Salvation by grace, and salvation by works, are so inconsistent with each other, that it might well be supposed no attempt would ever be made to harmonize them. Yet the attempt has been made. Human wisdom cannot receive the doctrine of the Epistle to the Romans, and men professing Christianity cannot deny it to be a part of Scripture. What, then, is to be done? A compromise and peace are proclaimed between the wisdom of man and the revelation of God. All the ingenuity of Mr. Locke, one of the acutest philosophers that ever existed, has been exerted to bring Paul into accordance with human science. He and others have laboured to give a view of this epistle that may reconcile human merit with divine grace.

The mind of every man, by nature, is disaffected to the doctrine of this epistle; but it is only in proportion to the intrepidity of his unbelief that any one will directly avow it. While some, by the wildest suppositions, will boldly set aside everything it contains that opposes their own preconceived opinions, others will receive its statements, only with the reserve of certain necessary modifications. Thus, in the deviations from truth in the exposition of its

doctrines, we find various shades of the same unhallowed disregard for the divine testimony.

The spirit of speculation and of novelty, which is now abroad, loudly calls upon Christians to give earnest heed to the truths inculcated in the Epistle to the Romans. There is hardly any doctrine which has not been of late years exposed to the corruptions and perversions of men. Many, altogether destitute of the Spirit of God and the semblance of true religion, have nevertheless chosen the word of God, and its solemn and awfully-momentous truths, as the arena upon which to exercise their learning and display their ingenuity. In consequence of the Scriptures being written in the dead languages, there is doubtless scope for the diligent employment of critical research. But if it were enquired how much additional light has been thrown upon the sacred volume by the refinements of modern critics, it would be found to bear a very small proportion to the evil effected by the influence of unsanctified learning applied to the holy doctrines of Revelation. It has become common, even among Christians, to speak of the critical interpretation of Scripture as requiring little or nothing more than mere scholarship, and many seem to suppose that the office of a critical and that of a doctrinal interpreter are so widely different that a man may be a safe and useful critic who has at the same time no relish for the grand truths of the Bible. There cannot be a more lamentable delusion, or one more calculated to desecrate the character and obscure the majesty of the word of God. To suppose that a man may rightly interpret the Scriptures, while he is ignorant of the truths of the Gospel, or disaffected to some of its grand fundamental doctrines,—to imagine that this can be to him a useful or even an innocent occupation, is to regard these Scriptures as the production of ordinary men, treating of subjects of ordinary importance, instead of containing, as they do, the message of the Most High God, revealing life or death to every soul of man by whom they are read.

If the Scriptures have not testified in vain that the carnal mind is enmity against God; if we are bound to believe that there is no middle state between the Christian and the unbeliever; how can we wonder at the manner in which

they have been perverted, not only by the ignorance, but the inveterate prejudices of men from whom the Gospel is hid? Is it reasonable—is it agreeable to the dictates of common sense, to believe that the critical interpretations of such men are not tinged with their own darkened and hostile views of the divine character and the divine revelation? And yet such is the opinion entertained of the labours of some of the most unenlightened commentators, that their works have obtained a celebrity altogether unaccountable on any principle of sound Christian wisdom.

Christians ought to be particularly on their guard against tampering in any degree with the word of God. We should never forget, that, when we are explaining any expression of Scripture, we are treating of what are the very words of the Holy Ghost as much as if they had been spoken to us by a voice from heaven. The profane rashness of many critics is much emboldened by the circumstance that men have been employed in communicating revelation. A sort of modified inspiration only is granted to the Scriptures, and they are often practically treated as the words merely of those who were employed to write them. When God is thus kept out of sight, little ceremony is used in treating the words of the Apostles with the utmost freedom. That profound reverence and awe with which the Scriptures ought to be read and handled is, in many instances, too little exemplified. The poor man's Bible is the Word of God, in which he has no suspicion that there is anything but perfection. The Bible of the profoundly erudite scholar is often a book that is not so necessary to instruct him, as one that needs his hand for alteration, or amendment, or confirmation. Learning may be usefully employed; but if learning ever forgets that it must constantly sit at the feet of Jesus, it will be a curse instead of a blessing. It will raise clouds and darkness, instead of communicating light to the world.

The evil of studying the Scriptures, and commenting upon them with as little reverence as a scholar might comment upon the plays of Aristophanes or Terence, has extended itself much farther than might be supposed. This is the spirit in which the German neologians have written; and, indeed, it is to be feared, that as the neologian form

of infidelity originated from this profane method of criticising the Scriptures, so the same cause may produce the same effect in this country. Certain it is, that works have been republished or translated here, which are very little calculated to uphold the ancient faith of the Church of Christ, or to advance the knowledge of the truth as it is in Jesus.

From present appearances, there is every reason to fear that Britain will be inundated with German neology. The tide has strongly set in, and unless the Christian public be upon their guard, the whole country will be brought under its influence. It is a solemn thing to be employed in ushering into more extended notoriety publications that have a tendency to lower the character of the Holy Scriptures, to introduce doubt and confusion into the minds of those who are weak in the faith, and to embolden others who seek an apology for casting away the fetters of education and authority, and desire to launch out into the ocean of wild and dangerous speculation. While some appearances in Germany of a return to the Scripture doctrine of salvation by Jesus Christ should be gladly hailed by every Christian, yet it must be admitted, that those who in that country seem to have made the greatest advances in the knowledge of the Gospel, are still far from being entitled to be pointed out as guides to the Christians of this country. Their modifications of divine truth are manifestly under the influence of a criticism too nearly allied to neology. There is great danger that, in the admiration of German criticism, a tincture may be received from continental errors. It would be much preferable, if the learned Christians of Britain would pursue truth in a diligent examination of its own sources, rather than spend their time in retailing the criticisms of German scholars. "Their criticisms," it is observed by Mr. Carson, in his very able review of the Unitarian controversy lately maintained at Belfast, "are arbitrary, forced, and in the highest degree fantastical. Their learning is boundless, yet their criticism is mere trash. The vast extent of their literary acquirements has overawed British theologians, and given an importance to arguments that are self-evidently false."

In these days of boasted liberality, it may appear captious to oppose with zeal the errors of men who have acquired

a name in the Christian world. The mantle of charity, it will be said, ought to be thrown over the mistakes that have resulted from a free and impartial investigation of truth; and they ought either to be overlooked, or noticed with a slight expression of disapprobation. Such, however, was not the conduct of the Apostle Paul. He spared neither churches nor individuals, when the doctrines they promulgated tended to the subversion of the Gospel; and the zeal with which he opposed their errors was not inferior to that with which he met the open enemies of Christianity. He affirms that the doctrine introduced into the Galatian churches is another Gospel, and denounces a curse against all who promulgated it. Instead of complimenting the authors of this corruption of the Gospel, as only abusing in a slight degree the liberty of free examination, he decides that they should be cut off as troublers of the churches. Let not Christians be more courteous in expressing their views of the guilt and danger of corrupting the Gospel, than faithful and compassionate to the people of Christ who may be injured by false doctrine. It is highly sinful to bandy compliments at the expense of truth.

The awful responsibility of being accessary to the propagation of error, is strongly expressed by the Apostle John. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." If the imputation of Adam's sin, and of Christ's righteousness, be doctrines contained in the Word of God, commentaries that labour to expel them from that Word must be grossly pestiferous books, which no Christian ought to recommend, but which, on the contrary, to the utmost of his power, it is his duty to oppose.

A very dangerous misrepresentation of some of the great doctrines of the Epistle to the Romans, has lately come before the public, in a commentary on that epistle from the pen of Professor Stuart of America. As that work has obtained an extensive circulation in this country, has been strongly recommended, and is likely to produce a considerable effect, it has appeared to me proper to make frequent references, in the exposition of the first five chapters, to his glaring perversions of their important contents. On

the same principle I have introduced various remarks on the well-known commentary of Dr. Macknight, and have also alluded occasionally to that of Professor Tholuck, lately published.

In the following exposition I have availed myself of all the assistance I could obtain, from whatever quarter. Especially, I have made use of everything that appeared to be most valuable in the commentary of Claude, which terminates at the beginning of the twenty-first verse of the third chapter. I have also had the advantage of the assistance of Mr. Carson, whose thorough acquaintance with the original language, and well-known critical discernment, peculiarly qualify him for rendering effectual aid in such a work. As it is my object to make this exposition as useful as possible to all descriptions of readers, I have not always confined myself simply to an explanation of the text, but have occasionally extended, at some length, remarks on such subjects as seemed to demand particular attention, either from their own importance, or because of mistaken opinions entertained concerning them. As to those which required a more full discussion than could be conveniently introduced, I have referred to my larger work 'On the Evidence and Authority of Divine Revelation.'

In the first five chapters of this epistle, the great doctrine of justification by faith, of which they exclusively treat, is more fully discussed than in any other part of Scripture. In the first chapter, the Apostle commences by directing the attention of those to whom he wrote to the person of the Son of God, in his incarnation in time, and his divine nature from eternity, as the great subject of that Gospel which he was commissioned to proclaim. After a most striking introduction, every way calculated to arrest the attention, and conciliate the affection of those whom he addressed, Paul briefly announces, what he intends afterwards to establish, that the Gospel is the power of God unto salvation to every one that believeth, because in it is revealed the righteousness of God. Unless such a righteousness had been provided, all men must have suffered the punishment due to sin, seeing God hath denounced his high displeasure against their ungodliness and unrighteousness. These are the great truths which the Apostle imme-

diately proceeds to unfold. And as they stand connected with every part of that salvation which God has prepared, he is led to exhibit a most animating and consolatory view of the whole of that great plan of mercy, which proclaims "glory to God in the highest, and on earth peace, goodwill toward men."

The first point which the Apostle establishes, is the ruined condition of men, who by nature are all under sin. The charge of ungodliness and of consequent unrighteousness, he proves first against the Gentiles. They had departed from the worship of God, although, in the works of the visible creation, they had sufficient notification of his power and Godhead. In their conduct they had violated the law written in their hearts, and had sinned in opposition to what they knew to be right, and to the testimony of their consciences in its favour. All of them, therefore, lay under the sentence of condemnation which will be pronounced on the workers of iniquity in the day when God shall judge the secrets of men. In the second chapter a similar charge of guilt and transgression is brought against the Jews, notwithstanding that they had been favoured with the superior advantage of a written revelation.

Having proved in the first two chapters, by an appeal to undeniable facts, that the Gentiles and the Jews were both guilty before God, in the third, taking them both together, Paul exhibits a fearful picture, drawn from the testimony of the Old Testament Scriptures, of their universal guilt and depravity. And thus, having established it as an undeniable truth that every man in his natural state lies under the just condemnation of God, as a rebel against him in all the three ways in which he has been pleased to reveal himself, he arrives at the inevitable conclusion, that by obedience to law no man living shall be justified; that so far from justifying him, the law proves him to be a transgressor.

The way is thus prepared for the grand display of the grace and mercy of God announced in the Gospel. What the law could not do, not from any deficiency in itself, but owing to the depravity of man, God has fully accomplished. Man has no righteousness of his own which he can plead, but God has provided a righteousness for him. This righteousness, infinitely superior to that which he originally

possessed, is provided solely by grace, and received solely by faith. It is placed to the account of the believer for his justification, without the smallest respect either to his previous or subsequent obedience. Yet, so far from being contrary to the justice of God, this method of justification, "freely by his grace," illustrates his justice, and vindicates his former dealings to men. So far from making the law void, it establishes it in all its honour and authority. This way of salvation equally applies to all, both Jews and Gentiles — men of every nation and of every character; "there is no difference" here, for all, without exception, are sinners.

The Apostle, in the fourth chapter, in obviating certain objections, farther confirms and illustrates his doctrine. And in order to complete the view of the great subject of his discussion, he describes in the fifth chapter the blessed effects connected with a state of justification. He then gives a striking account of the entrance of that sin and of that righteousness, both of which he had been exhibiting; and shows the reason of the introduction of the written law, by means of which the extent of the evil of the one, and of the effectual remedy brought by the other, was fully made manifest to the glory of the grace of God.

These five chapters disclose a consistent scheme in the divine conduct, and exhibit a plan of reconciling sinners that never could have occurred to the human understanding. It is the perfection of wisdom, yet in all its features it is opposed to the wisdom of this world.

ESSAY ON PRAYER.

By A. Campbell.

When the human mind is indoctrinated into certain modes of thinking and reasoning, every exercise of the mind, in religion, is tinctured with the distinguishing tenets which constitute the capital points of the system. So that the refined doctrinal Christian thinks, speaks, and acts, in religious matters, as if the divine approbation, and the enjoyment of heaven, were made to depend upon right opi-

nions, or correct speculations on the topics of revelation. Hence we find that the zeal for correct sentiments gives a peculiar turn to every act of devotion. Baptism, the Lord's Supper, the Lord's Day, prayer, and praise, in the apprehensions and in the observances of such Christians, are attended on, as though our acceptance depended upon the ideas or views which the mind takes of these institutions, during the period of time in which we are engaged in them. So far has this matter been carried out in practice, that it is not uncommon to find our favourite points in speculative theology to engross the whole contents of a prayer, as well as of a sermon. Men are now taught, both by theory and practice, to confess their whole faith in their addresses to God, as they were wont in other times to confess their sins. Sometimes we hear the terms, "we believe," as often repeated in a prayer as there are principal articles in our creed;—and it is not uncommon for men, when addressing their Creator, to declare to him not only their own views of his character and government, but to contrast their views with those of other men—"God! we thank thee that we do not hold this or that, and that we believe this,"—are often heard in public prayers. And it has become as common to pray the sermon over in the succeeding prayer, as it is to sing it over in a suitable hymn or psalm.

Prayer to God is one of the most interesting, solemn, and exalted exercises which fall to the lot of mortal man. It should be well understood by all Christians. Prayer is naturally divided into secret and public, or into individual and social. The Saviour commanded both. He gave promises to both—to him that enters into his closet, and to him who agrees with others touching anything for which they should unite in their prayers to God. Now with regard to secret prayers, there is less temptation to depart from the true and proper attributes of prayer, than in public prayer; for in secret we are freed from any restraints or inducements growing out of a regard for the opinions and estimation of others. Our wants or desires are merely to be expressed in simplicity, and just according to our actual views and feelings, when we address no ear but that of Him who hears in secret.

It is in perfect accordance with that wisdom and goodness everywhere apparent in the Christian religion, that we are so repeatedly exhorted to enter into our closets, and to address our Father in secret, to whom, though he is unseen himself, nothing is secret. There is no school under the heavens in which the art of prayer can be so easily acquired—in which the spirit of prayer can be so fully possessed, and in which the language of prayer can be so fully and perfectly attained—as in the closet, in the fields, or forests, where no human ear can hear, and where no human eye can see us. Besides, no prayers have so much influence upon ourselves as those which are offered up in secret to God. We are then, and we feel ourselves then, in company with God alone. We can tell him what we cannot tell any mortal, the nearest or dearest on earth. We can disclose all our secrets, unburthen all our griefs, confess all our faults, and pour out all our souls before him. If we are distressed, the declaration of our distresses to him relieves them; if we are prosperous and joyous, our thanksgivings and acknowledgments to him temper our joys and moderate our rejoicings. Equanimity is not only produced, but always retained by this heaven-devised appointment. We are prepared for every event when we have come out from the presence of God. But there is everything in reason, in religion, and in our condition and circumstances, to entice us to the closet, and to allure us into the secret recesses to converse with our Father who is in heaven.

According to our faith in God will be our requests; and according to our confidence in his promises will be our assurance of acceptance with him. When in spirit and in truth we call upon the Lord, our words are well ordered, because they are the words of sincerity—the language of the heart. When we speak from the heart, there is a propriety in our terms, and a pathos in our expressions, which easily distinguish them from all the language of art, and the studied forms of speech. Therefore it is that we improve so much in the style of our prayers when we are much practiced in secret prayer. Barrenness in language, and a dry, frigid, and stiff style in prayer, argues that the person is a great stranger to secret communion with God.

Besides, no man who has been much or long in the habit of conversing with God can either be ashamed or afraid to pray in the presence of men; for surely he that is wont to converse with the king, will never want language nor feel himself embarrassed in the presence of the king's servants.

Some, no doubt, will urge their own experience against this last paragraph, and will feel that it is incorrect, as respects themselves. But, before their experience can be regarded as of any weight against a position so plain in terms and plausible in fact, two things must be fully considered. First, whether they have been only occasionally or habitually —whether at long or short intervals—they have been accustomed to address their Heavenly Father in secret. And, in the next place, whether fluency of speech belong to them in any instance, on any subject. If fluency of speech belong not to them on other subjects, we do not suppose that habitual secret prayer will give them a fluency of speech, or an appropriateness of terms, which they do not possess, and cannot acquire on other subjects.

Without transcending the bounds of that love that hopes all things, we might say that a good number of our public prayers seem to be rather prepared for the ears of men, than for the ears of God. There is so much of the studied and set phrase of ordinary and artificial composition in our addresses to the throne of the universe, that there is more apparent concern in the speaker to please the ears of his auditors than to worship and to adore the Majesty of the Universe. He seems more desirous of securing the praise of men for his attainments, than the approbation of the Deity for his sincerity and spirituality. These remarks are not offered with any desire, or with the least intention, to promote or cherish a spirit of criticism on the performances of others, but to put every one on his guard against temptations to a departure from all that is valuable in prayer—from all that is sacred in devotion—and from all that is pleasing to HIM, whose approbation is more to be desired than the smiles of all the universe besides. But I must approach still nigher the subject I have in view, and make some remarks on the matter and manner of our prayers.

Whether it has been from the manuals of the church of Rome, from the common prayer-book of the church of

England, or from the directions for prayers in the Westminster Confession, I will not now deign to enquire; but so it is, that there appears as great a defection from scriptural usage—as great a departure from right reason in this part of the sacred worship, as in any other part of the wise and gracious institutions of heaven.

These departures from Scripture and reason may be classed under certain general heads, among which the following are the chief:—1. Uniformity as respects the subject matter. By uniformity in the matter of our prayers, is meant, a certain methodical and stated expression of the same sentiments and sentences in every address to God. Some people pray in such a monotonous strain of sentences, that, after you have heard them pray twice or thrice, you can always anticipate the next sentence. Such forms of prayer, for forms they really are, argue that the person is immutably the same in his wants, sins, desires, and thanksgiving. This is one extreme, towards which, on the same side, there are many approximations, which, though not so glaring, are, nevertheless, as exceptionable. Call upon some of this class to pray, and, let the occasion be what it may, you must expect to hear the same sins confessed, the same depravity lamented, the same petitions offered, the same thanksgivings repeated. All the difference between their thanksgivings before or after meals, and their public prayers, is, that the former are shorter than the latter. That in the public assembly, or that by the social hearth, is a long prayer; and that before dinner or supper is a short prayer. This is the effect of bad example, or of habit. For what is there in reason, or in the sacred writings, which could lead a person to think that when dinner or supper calls us to give thanks to God for the repast provided, we should break forth into a long confession of the sins of all our lives, a declaration of all our duties, a recital of all our petitions, or even a summary of all our thanksgivings? Can we not rationally and scripturally thank or bless God for the favour before us, through Jesus Christ our Lord? Again, when we are called upon to thank God in the morning, for the mercies of the night, and supplicate his protection through the day, can we not confine ourselves to what is obviously the

design of the exercise? And in the evening when we are called to thank him for the favours of the day, and to implore his guardian care through the night, can we not confine ourselves to that which immediately enters into the design of our worship?

When persons pray merely for the sake of praying, it matters not what the subject matter of the prayer may be. And, really, there appear to be many prayers made for the sake of praying, having no other inducement to the exercise than a sense of duty. The prayers which flow from nothing else than a sense of duty, are very insipid and irksome things, and might as well be dispensed with altogether. If a person pray evening and morning, either in public or in private, for the sake of keeping matters on a good footing with conscience, his devotion is to him as irksome as the sin-offerings of avaricious Jews; and as useless to others as the counting of beads by the hour, or the hebdomadal repetition of "Pater noster," to a person who knows not the meaning of a single word.

We should, when we pray, have something in view, or some special consideration which at the time induces us to the exercise. According to this consideration or design should be our prayer. For example: If we bow the knee to pray in behalf of some afflicted person, our whole address to heaven should have respect unto the case for which we pray. Again: If we are called upon to return thanks for some favour bestowed, that alone should occupy our attention and characterise our address to heaven on that occasion. If two or three persons first agree to ask for some particular blessing, either for one of the company, for all of the company, or for some absent person or persons, that should be the whole and exclusive burthen of the prayer. If, then, these considerations were regarded in all our prayers, there would be no danger of falling into that unmeaning monotony of expression, and insipid uniformity of matter and manner, so irrational and unscriptural. We should, moreover, possess much more of the true spirit of prayer, and be much more benefited ourselves from our prayers, which is one happy end inseparably connected with the proper exercise of prayer.

Next to a monotonous uniformity of expression, we rank

a verbose redundancy in the use of epithets and phrases, which swell the period without increasing the sentiment, or exalting the devotion of the soul. Of this sort are all those pompous high-sounding addresses to the Deity, in which the speaker seems to exhaust the whole resources of his vocabulary, and puts his inventive faculties to torture to find out words wherewith to astound the audience, and display his elocution. This defect is more impious than the former; for the person who prays seeks his own glory. If he should plead, in excuse, that in so doing he edifies his audience, he reckons without his host. When a speaker employs more terms than are necessary to express the ideas he would communicate, he is, instead of edifying, confounding the understanding of his audience. He is wasting their attention, instead of inspiring their devotion. Plain and unaffected language, which does no more than give scope to the feelings of the heart, is the proper language of public prayer. This is true eloquence of devotion. When there is no effort of the understanding to be eloquent, when the heart pours forth its desires in terms appropriate, naturally flowing as a gentle stream from a living fountain, then are we cheered and refreshed in waiting upon the Lord. If a person possess but a tolerable fluency of speech, and do not strive to be eloquent, but speak in perfect accordance with his feelings; and if he feel as a Christian ought when in the audience of his Creator, he cannot fail to be both pleasing and edifying to all who unite with him in worshiping his God and Father.

Rapidity of pronunciation is the third item to which we would request the attention of the devout worshipper. When we address God at any time, or in any place, either in public or in private, great deliberation becomes us well. To speak to God is no light matter. No person can exaggerate the solemnity and deliberation which becomes us on such occasions. Well did Solomon say, "Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God. For God is in heaven, and thou upon earth." But deliberation is doubly necessary in public or social prayer; for if we do not speak slowly it is impossible for others to unite with us. We ought to remember that the design of social prayer is, that others should unite

with us in every petition and every thanksgiving. Hence the necessity of giving sufficient time to the company to apprehend the full force and meaning of every word and sentence. I have heard many prayers in which it was impossible for me to keep up with the speaker, or to unite with him. And while I was reflecting on the sentence just finished, he had got to the close of the next one. The subject was then lost, and even the pronunciation of a final AMEN, was at random, inasmuch as my judgment could not be fully made up on the correctness of the whole. The whole prayer appeared like the sound of a mighty rushing wind.

To a rapidity of pronunciation, I would add a speaking at random, as another deviation from the standard of propriety. I have often heard, or thought I heard, persons commence a sentence before they knew what they were going to ask. The style or manner, and the apparent indecision of the speaker, led us to suppose that he knew not what to ask while the words were still falling from his lips. If this ever be the case with any Christian, repentance and reformation become him well. If at any time we have a few petitions to make, let us cease as soon as they are offered. It is better to pause one, two, or three minutes, between every petition, than to attempt one at random. We should always have a distinct and clear view of what we are going to say, before we pronounce a single word. This is necessary when, with due respect, we speak to men. How much more when we speak to *God*. Some appear insensible of the impropriety of this manner. They seem to fear nothing so much as to fail in matter. They advance in a hurry, as if they were anxious to appear fluent, and fly from one thing to another without regard to connexion, and as if without design. It would be well for the religious community—for both teachers and taught—if every public speaker knew when he was done, and would just cease to speak when he had nothing to say. Whether from a desire to say something great, or something better, or to correct something said amiss, I presume not to say; but so it is, that many, both in their prayers and in their preachings, continue to speak a long time after they are done. Our great teacher forbade speaking at random in

our prayers, and this should be regarded as an authority, without any further consideration, of sufficient weight to put us on our guard against such a practice.

But when these four defects are corrected—when we are perfectly free from the charge of a monotonous uniformity of sentiment and style, a verbose redundancy of expression, a confounding rapidity of pronunciation, a thoughtless speaking at random;—still the weightier matters may be overlooked, misunderstood, and neglected; I mean the proper subject matter of prayer. I would beg leave to propose to the consideration of the devout reader, some of the prayers found in the sacred Scriptures, for the purpose of coming to a correct conclusion on this important subject—They will be found as follows:—

A prayer of Abraham, Gen. xviii. 23-32---of Moses, Ex. xxxii. 11-13---of David, 2 Sam. vii. 18-20---of Solomon, 1 Kings, viii. 23-53---of Ezra, Ez. ix. 6-15---of Nehemiah, Neh. i. 5-11---of the Levites, Neh. ix. 5-33---of Daniel, Dan. ix. 4-19---of Hezekiah, 2 Kings, 15-19, and xx. 3---of Habakkuk, Hab. iii. 2---the disciples' prayer, Mat. vi. 9-13---a prayer of the publican, Luke xviii. 13---of the Lord, John xvii.---of 120 disciples, Acts i. 24-5---of the congregation in Jerusalem, Acts iv. 24-30---of Stephen, Acts vii.---Paul's prayer for the Ephesians, Eph. iii. 14-21 ---for the Thessalonians, 1 Thess. v. 28---for the Hebrews, Heb. xiii. 20-21---Aaronic benediction, Num. vi. 20-26---Apostolic benediction, 2 Cor. xiii. 14.

REVIEW.

Reflections on the Origin, Extent, and Effects of Infant Baptism. By Isaiah Birt. Pp. 24.

The design of this pamphlet is to show, that infant baptism is, not only in itself, erroneous, and a departure from the will of Christ, but, also, that it operates most injuriously, by superseding and setting aside the Gospel Ordinance, and by introducing a false and anti-Christian principle into the kingdom of Christ. What this writer calls, and, we apprehend, justly calls, "the baneful effects which for ages have attended infant baptism through all

Christendom," have been heretofore touched upon, incidentally and by allusion, rather than stated controversially, in the works of the Baptists, who have, generally, written defensively and in the form of apology, and whose treatises are seldom without a tincture of that timidity which belongs to men who, whatever may be the case with the argument, are conscious that they are in a minority of numbers and in an inferiority of station and influence. Mr. Birt, however, feeling that "it would be presumption of no low degree, were the Baptists, with such a disparity of numbers, to venture on an opposition without great confidence in the truth, justice, and importance of the cause which they advocate," considers it due to those from whom he differs, as well as to his own conscientious obligations, explicitly and unreservedly, to exhibit and press upon them the evils of the system to which they are attached. This we conceive to be successfully accomplished; for though this pamphlet lies in small compass, and everything is necessarily treated with great brevity, yet the writer has very clearly stated, and very convincingly argued, the topics on which he proposes to insist; and we are rather curious to see whether any advocate of the system, against which these allegations are urged, will undertake the refutation of his arguments, or whether in this case, as in former ones which have been led by the same author, judgment will be suffered to go by default. If our Pœdo-Baptist brethren resolve upon the former, we have to assure them they will find much to grapple with; and they will find, too, that the subject of controversy is so completely divested of all that is accidental and extraneous to it, that it will be necessary for them entirely to change the old method of debating this matter, and to submit their system to the test of the essential principles of Christianity. The question can be no longer wrapped up in verbal ambiguities, or sustained by inferences, or concealed "among those things which are abolished;" it must be brought to the "light," and tried by the genius of the "kingdom," which is not of this world."

The points on which Mr. Birt insists are as follow:—I. "Infant baptism is uncertain in its origin." Here he shows that not only is it without evidence in the new Testament, but that even ecclesiastical history does not ascertain when or by whom it was introduced; and thus "as the Athenians erected an altar to the unknown God, so Pœdo-Baptists pay the highest religious honours to the unknown institution of Infant baptism."

II. "Infant baptism is most cordially received in the world. While everything truly Christian is distasteful to the world, and has experienced its hatred and opposition, this rite has always been welcome to the most worldly of those who have

assumed the Christian name ; and, therefore, he very fairly contends, from its general acceptableness and reception, that it is "of the world," because "the world has always loved its own."

III. "Infant baptism annihilates and supplants the personal and voluntary engagements recorded in scriptural baptisms."

Here he argues, that while the superstitious ceremonies of the Church of Rome have not altogether superseded the Lord's supper as a personal and voluntary act, and judaizing teachers sought to add to, not to set aside, Christian baptism, "Infant baptism supplants and utterly destroys scriptural baptisms, which were the result of instruction, conviction, and faith." In the

IV. He shows that babes, "though they are equally under the wise and merciful government of the Almighty, are not under the moral, and certainly not under the spiritual, administration to which baptism belongs." The

V. Is, "Infant baptism gives the superiority to tradition."

This always furnishes an inevitably pungent retort on the part of the Papists when assailed by the exclusive authority of Scripture ; and, for this reason, Protestants, whatever they may do as Christians, can never, as Pœdo-Baptists, wage triumphant war against Popery.

VI. "Infant baptism is the prolific parent of spurious or merely nominal Christians." Here he dwells affectingly and forcibly on the obvious and melancholy fact that, "by the baptism of babes, Protestants and Papists are united in confounding the Church with the world, and in the vain attempt to communicate spiritual qualities to animal nature."

The foregoing enumeration will give the reader an idea of the topics and train of the argument. Of the spirit in which this publication is composed, we cannot give a better example than by quoting the words of the writer himself:—"Whilst the author of the foregoing reflections most affectionately esteems his denomination, and considers it his honour that he belongs to it, so far as he knows his heart he has not written with the views and feelings of a partizan, but with sincere regard to His honour who alone possessess rightful authority in the Church, and with an earnest desire to preserve the adult from a neglect of the vital principles and spirit of the Gospel in his attendance to this ordinance of our Lord, who requires love to himself as the motive for keeping his commandments."

CALVINISM DEFENDED.

By the late Mr. Andrew Fuller.

[It is a singular fact, that some of our acquaintance, who profess to have *renounced Calvinism*, have, in so doing, taken refuge under the wings of Mr. Fuller! But with how much or how little regard to consistency and truth, our readers shall judge for themselves, when they have perused the following pages, which are extracted from the last edition of Mr. Fuller's Works. Vol. II. p. 232—8. They form a part of his "Reply to Philanthropos," that is, Mr. Dan Taylor, an Arminian, or Free-will, Baptist, who denied the doctrine of particular Redemption, and maintained that the death of Christ was a merely conditional provision of Redemption made for all mankind. This sentiment Mr. Fuller strenuously opposed, and upon the following grounds.—W. J.]

1. The promises made to Christ of the certain efficacy of his death. One of our grand objections to the scheme of P. is, that, in proportion as he extends the objects for whom Christ died beyond those who are actually saved, he diminishes the efficacy of his death, and renders all the promises concerning it of no account. His scheme, instead of making Redemption universal, supposes that Christ's death did not properly redeem any man or render the salvation of any man a matter of certainty. It only procured an offer of Redemption and reconciliation to mankind in general. We apprehend this is diminishing the efficacy of Christ's death, without answering any valuable end. Nor is this all: such an hypothesis appears to us utterly inconsistent with all those Scriptures where God the Father is represented as promising his Son a reward for his sufferings in the salvation of poor sinners. God the Father engaged, saying, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast (or shalt have) the dew of thy youth." Yes! he engaged that he should "see his seed;" that "the pleasure of Jehovah should prosper in his hand;" that he should "see of the travail of his soul, and be satisfied; and by his knowledge," it was added, "shall my righteous servant justify many, for he shall bear their iniquities." It was promised to Christ as the reward of his sufferings that "kings should see, and arise: princes also," it was added, "shall worship, because of the Lord that is faithful; and the Holy One of Israel shall choose thee; thus saith Jehovah, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee

for a covenant of the people : to establish the earth, to cause to inherit the desolate heritages ; that thou mayest say to the prisoners, Go forth, and to them that sit in darkness, show yourselves."—" Behold, these shall come from far ; and lo, these from the north and from the west, and these from the land of Sinim!" But what security, I ask, was there for the fulfilment of these promises, but upon the supposition of the certain salvation of some of the human race? How could it be certain that Christ should justify many, if there was no effectual provision made that any should know and believe in him? and what propriety was there in assigning his bearing their iniquities as his reason and evidence of it, if there is no necessary connexion between our iniquities being borne away and our persons being justified?

2. The characters under which Christ died. He laid down his life as a shepherd ; and for whom should we expect him to die in that character? For the sheep, no doubt. So the Scriptures inform us : " The good shepherd giveth his life for the sheep."—" I lay down my life for the sheep." Those for whom Christ laid down his life are represented as being his sheep prior to their coming to the fold : " These," saith the blessed Redeemer, " I must bring ; and they shall hear my voice : and there shall be one fold, and one shepherd." As sheep are committed into the hands of a shepherd, and as he becomes responsible for their preservation or restoration, so Christ is represented as the great shepherd of the sheep, whose blood was shed by covenant ; and who, by fulfilling that covenant, was entitled to a discharge, which, as the representative of those for whom he died, he enjoyed in his resurrection from the dead.—John x. 11, 15, 16 ; Heb. xiii. 20.

Again : Christ laid down his life as a husband ; and for whom should we expect him to die in that character? For his bride, surely. So the Scriptures inform us : " Husbands, love your wives, even as Christ also loved the Church, and gave himself for it." The love of a husband, of which his death is here supposed to be the result, is certainly discriminating. If it is said, true ; but the Church here means actual believers—I reply, If they were actual believers, I should suppose they were not unsanctified ; for faith purifies the heart : but Christ " gave himself that he might sanctify them with the washing of water by the word." Besides, he did not die for believers, as such ; for " while we were yet enemies, Christ died for us :" but he died for the Church, as such considered. This is evident, because his death is represented as resulting from his love, which he exercises as a husband. I conclude therefore, the Church cannot, in this place, be understood of those only who actually believed.

Again : Christ laid down his life as a surety. He is expressly

called "the surety of a better testament." He needed not to be a surety in behalf of the Father, to see the fulfilment of his promises, seeing there was no possibility of his failing in what he engaged to bestow; but there was danger on our part. Ought we not, therefore, to suppose that, after the example of the high-priest under the law, Christ was a surety for the people, to God? and, if so, we cannot extend the objects for whom he was a surety beyond those who are finally saved, without supposing him to fail in what he has undertaken. In perfect conformity with these sentiments, the following Scriptures represent our Lord Jesus, I apprehend, as having undertaken the certain salvation of all those for whom he lived and died. "It became him for whom are all things—in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." He died, not for the Jewish nation only, "but that he might gather together in one the children of God that were scattered abroad." —"The children being partakers of flesh and blood, he also took part of the same."—"Here am I, and the children whom the Lord hath given me." Though we receive not the "power (or privilege) to become the sons of God" till after we believe in Christ; yet, from "before the foundation of the world," were we "predestinated to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will; and so, in the esteem of God, were considered as children, even while as yet we lay scattered abroad under the ruins of the fall.

Once more: Christ laid down his life as a sacrifice of atonement; and for whom did the priests under the law offer up the sacrifice? For those, surely, on whose behalf it was sanctified, or set apart for that purpose. Some of the Jewish sacrifices were to make atonement for the sins of an individual; others for the sins of the whole nation: but every sacrifice had its special appointment, and was supposed to atone for the sins of those, and those only, on whose behalf it was offered. Now Christ, being about to offer himself a sacrifice for sin, spake on this wise: "For their sakes I sanctify myself, that they also may be sanctified through the truth." For their sakes, as though he had said, who were given me of the Father, I set myself apart as a victim to vengeance, that I may consecrate and present them faultless before the presence of my Father.—John xvii. 9, 19.

3. Such effects are ascribed to the death of Christ as do not terminate upon all mankind. Those for whom Christ died are represented as being redeemed by the shedding of his blood: "He hath redeemed us from the curse of the law, being made a curse for us." But redemption includes the forgiveness of sin (Ephes. i. 7; Col. i. 14); and we know that to be a blessing which does not terminate upon all mankind. Farther; it is not

only ascribed to the death of Christ that pardon and acceptance are procured for all who return in his name; but that any return at all is attributed to the same cause; "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." He gave himself for the Church, "that he might sanctify and cleanse it." Our "old man" is said to be "crucified with him, that the body of sin might be destroyed." But we see not these effects produced upon all mankind; nor are all mankind his peculiar people.

4. Christ is said to have borne the sins of many; and the blood of the new covenant was "shed for many, for the remission of sins." The term many, it is allowed, when opposed to one, or to few, is sometimes used for an unlimited number: in one such instance it is put for all mankind. But it is self-evident that, when no such opposition exists, it is always used for a limited number, and generally stands opposed to all. Who the many are in Isa. liii. 12, whose sins he bare, may be known by comparing it with the verse foregoing: "by his knowledge (that is, by the knowledge of him) shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death; he was numbered with the transgressors, he bore the sins of many, and made intercession for the transgressors. There is no reason, that I know of, to be given why the many, whose sins he bore, should be understood of any other persons than the many who by his knowledge are justified, and who, it must be allowed, are not all mankind.

5. The intercession of Christ, which is founded upon his death, and expressive of its grand design, extends not to all mankind: "I pray for them," says Christ; "I pray not for the world, but for them whom thou hast given me, for they are thine." The intercession of the priests under the law, so far as I know, was always in behalf of the same persons for whom the oblation was offered. The persons prayed for by our Lord must either mean those who were then believers, to the exclusion of the unbelieving world, or all who should at any period of time believe, to the exclusion of those who should finally perish. That Christ prayed for those who then believed in him is granted; but that his intercession was confined to them, and excluded all that did not believe in him, cannot be admitted for the following reasons:—(1) Christ prays for all that were given him of the Father, but the term given is not applied to believers as such; for men are represented as given of the Father prior to their coming to Christ.—John vi. 37. (2) The Scrip-

ture account of Christ's intercession does not confine it to those who are actual believers, which it must have done if the sense I oppose be admitted. When he hung upon the cross he prayed for his enemies; and herein most evidently fulfilled that prophecy: "He poured out his soul unto death, he was numbered with the transgressors, he bore the sin of many, and made intercession for the transgressors." (3) It is expressly said, John xvii. 20, "Neither pray I for these alone, but for them also who shall believe in me through their word."

6. If the doctrine of eternal, personal, and unconditional election be a truth, that of a special design in the death of Christ must necessarily follow. I do not suppose P. will admit the former; but I apprehend that he will admit that, if the former could be proved a Scripture truth, the latter would follow of course. I might then urge all those Scriptures and arguments which appear to me to prove the doctrine of election. But this would carry me beyond my present design. I only say, the following Scriptures, among many others, appear to me to be conclusive upon that subject, and such as cannot be answered without a manifest force being put upon them.* "God the Father hath blessed us with all spiritual blessings in Christ Jesus, according as he hath chosen us in him before the foundation of the world, that we should be holy."—"God hath from the beginning chosen you to salvation through sanctification of the Spirit and the belief of the truth."—"All that the Father giveth to me shall come to me."—"Whom he did foreknow he did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called: whom he called, them he also justified; and whom he justified, them he also glorified."—"I have much people in this city."—"As many as were ordained to eternal life believed,"—"Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience."—"Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—"Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain."—"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these

* This is decisive evidence that Mr. Fuller contended for the doctrine of eternal, personal, unconditional *Election*, as a part of divine truth; yet, strange to say, that same doctrine is stigmatised by the persons above referred to as taking refuge under the sanction of Fuller's name, as "A System of Baptized Fatalism!" This is enough to rouse poor Fuller from the grave and protest against such an alliance!—EDIT.

things from the wise and prudent, and revealed them unto babes. Even so, Father, for so it seemed good in thy sight."—"Except the Lord of Hosts had left us a seed we had been as Sodom, and been made like unto Gomorrah."—"At this present time also there is a remnant, according to the election of grace. The election hath obtained it and the rest were blinded."—"I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion. So then it is not of him that willeth nor of him that runneth, but of God that showeth mercy."*

The above passages must be allowed to speak only of a part of mankind. This part of mankind must be styled the chosen of God, given of the Father, &c., either because of their actually being believers, or because it was foreseen that they would believe, or, as we suppose, because God eternally purposed in himself that they should believe and be saved. It cannot be on account of the first, seeing they were chosen before the foundation of the world, and given to Christ prior to their believing in him. It cannot be on account of the second, because then what he had done for us must have been according to something good in us, and not according to his own purpose and grace given us in Christ Jesus before the world began. It would also be contrary to all those Scriptures recited above, which represent our being chosen and given of the Father as the cause of faith and holiness. If our conformity to the image of the Son of God, our faith, holiness, and obedience, are the effects of election, they cannot be the ground or reason of it. If men are given to Christ prior to the consideration of their coming to him, then they cannot be said to be given on account of their so coming. If, then, it cannot be on account of either the first or the second, I conclude it must be on account of the last.

The death of Christ is assigned as a reason why none, at the last day, shall be able to lay anything to the charge of God's elect.—Rom. viii. 33, 34. But, if it extends equally to those who are condemned as to those who are justified, how does it become a security against such a charge? Whatever difference there may be, in point of security, between those who at that day are justified and those who are condemned, the death of Christ is not supposed to have had any influence towards it. The security of the elect should rather have been ascribed to what they themselves have done in embracing the Saviour than to anything done by him, seeing what he did was no security whatever

* Eph. i. 3; 2 Th. ii. 13; John vi. 37; Rom. viii. 29; Acts xviii. 10, xiii. 48; 1 Pet. i. 2; 2 Tim. i. 9; John xv. 16; Matt. xi. 25; Rom. ix. 15, 29, xi. 5, 7.

It was no more than a cypher in itself considered. The efficacy of the whole, it seems, rested, not upon what Christ had done, but upon what they themselves had done in believing in him.

7. The character of the redeemed in the world above implies the sentiment for which we plead. Not only did the four living creatures and the four-and-twenty elders (which seem to represent the church militant) adore the Lamb, saying, "Thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;" but it is witnessed of those, who are without fault before the throne of God, that they were redeemed (or bought) from among men, being the first fruits unto God and the Lamb. But if all of every kindred and tongue, and people, and nation, were bought by the blood of Christ, there could be no possibility of any being bought from among them.

The above are some of the reasons which induce me to think there was a certain, absolute, and consequently limited, design in the death of Christ, securing the salvation of all those, and only those, who are finally saved.

SIR RICHARD STEELE'S LETTER TO THE POPE.

(Continued from page 78.)

One great privilege we acknowledge there is, which you enjoy above us, that your material churches, as soon as they are consecrated to the service of God, are exempt from all human power whatever. They become immediately the refuge of the worst part of mankind; they fling open their doors to robbers and murderers, and cut-throats and assassins feel their salutary influence, and find within their walls safety from force or justice. In this manner, and in this sense, do you invite and receive sinners into the bosom of Christ's church; and such a charm is there in that sacred ground, that no man can attack them in their asylum, without being destroyed by your thunder.

But then, to set against this, we have some advantages of a like nature, which you are not aware of.

I have known the time, when the figure of a material church, cut out in pastboard, placed upon a long stick, so artfully, that it might seem to totter, and represent the danger our poor church is in, and carried with an awful air, before a reverend dignitary,

at an election for parliament men, hath been thought a sovereign remedy against its enemies, and of force enough to drive them headlong and spiritless out of the field. Nay, I have known the very word of church, or high-church, pronounced with a loud emphasis, and a proper accent, and repeated a due number of times; I have known it change the countenances and voices of a numberless crowd into something fierce and horrid, more than what is human; blow up their hearts, and swell all their veins into a sort of phrensy, which they called zeal, because it felt hot, and have the very same operation exactly upon them, and push them upon the very same exploits, as if they had taken an excessive quantity of wine or opium. At the same time, I have known the same word, pronounced movingly, and tenderly, with the eyes and hands lifted up to heaven, turn falsehoods into truths, a sinner into a saint, and a disturber of the common peace into a tutelar deity.

These are privileges which I think it worth your while to be acquainted with. But there is one more advantage I will not omit, because we seem to depend very much upon it, and have already received much good from it: and you, as I am informed by travellers, have nothing like it. And that is, "that we never fail to remember our church, in all our cups to drink her health, and to allow her prosperity a liberal share in all our merriments." Thus we sanctify our wine with our zeal for the church; and the wine returns the civility, by keeping alive, and increasing the warmth of our zeal.

This many persons esteem to be a truer characteristic of a good churchman than even the doctrine of passive obedience itself; because it is known, that many other churches have espoused that doctrine; but no other church in the world ever pretended to this practice but ours. No wonder, if your Holiness hears sometimes of disadvantages, or disappointments, in the affairs of your church, when this custom hath been so much neglected or discouraged, amongst your people. And if the word church, alone, hath been found to perform wonders, what may we not expect from it when it is made a toast, and hath all the strength and warmth of generous wine added to it?

It is very entertaining to observe, how the authority of the church, the articles of the church, the liturgy of the church, the homilies of the church, shall all be urged by many of our loudest churchmen, and pleaded against others; whilst their force shall be disallowed and totally neglected, in points disagreeable to themselves.

The authority of the church is the voice of God himself: But it is nothing to them, if they happen to have bishops whom they dislike or suspect.

The articles of the church are irresistible arguments against others; but they beg leave to except two or three unnecessary ones, which border too much upon Calvin, or press too hard upon your church.

The public service is, beyond all example, irreprehensible; but then care must be taken to interpret the plainest passages in it, by the most obscure, and particularly that the expressions of Scripture and ancient creeds be faithfully understood in the sense of modern schoolmen.

And as for the homilies, they are good or bad, of undeniable authority or of none, just as they themselves please. Those against rebellion are particularly good against all tumults, and disorders, and treasons, but their own; and are to be urged home against the men whom they dislike. But those against your idolatry, and antichristianism, and against many of your doctrines, I assure your Holiness are of no account amongst the same men, but as warm, over-hasty efforts of ignorant zeal, in the first reformers; not fit to be urged against any true churchman, any more than those of the calvinistical strain, since the time of Archbishop Laud.

And all this passes smoothly, with such as are under their direction; though it be so plain, one would think, to the most ordinary capacity, that all such matters are fixed with equal infallibility; that authority is the same when it is against them as when it is for them; and that either all points of human decision are settled, so as to admit of no dispute, or that none are. There is no medium. And unless this be allowed, without any empty distinctions, where there is no difference, I believe, in time, no man of sense will be able to see any difference between your popery, and that of many amongst us, but that ours is protestant popery, and yours is popish popery.

Learning hath been deservedly looked upon, in polite countries, as the great support and ornament of human life, and true religion. But the state, in which it is now, amongst us, is hardly to be described. It seems, as if not only learning, but even curiosity itself, and all pretence to it were vanishing from amongst us. Our education is, of late, framed to heat our young men into faction, rather than to animate them into learning; and boys as soon as they are taught anything, are seen to be entered into violence, and prepared for all the impressions of a party.

Our universities have been deservedly styled fountains of literature. But I wish I could say there were not those in them who industriously poison those fountains; or who employ all their capacity and credit to make it become a more laudable character to be a furious zealot than a good governor or a hard

student; and more reputable learning, to be thoroughly versed in the half sheets and pamphlets of party-scandal, than in all the good sense of the best authors of antiquity. And I wish I had not occasion to add, that from hence it comes to pass in them, that sound learning, and good manners, and industry, in promoting these, are often seen to expose a man to a series of discouragements, opposition, and ill-treatment; whilst party-zeal shall recommend persons, of whose tempers, or capacities, or morals, I shall say nothing, to all the regard and honour that can be showed them.

Your Holiness need not, indeed, much fear any prodigious advances farther, on our part, towards learning or truth; which unless we have it already in our possession, may lie eternally at the bottom of the well, for all that we are likely to do to draw it up; no buckets being allowed to be let down for it but what are stamped; and no ropes to be used to let them down but what are of just such a measure and strength. For by this means, how can it be, but that the capacities and application of the greatest souls must be exceedingly cramped and stinted, when the whole method of procedure is so exquisitely fitted not to enlarge the views and enquiries of men, but to determine the mind to one certain set of thoughts, already fixed to be truth; and the tongue to one certain set of sounds, for their eternal defence and security?

The public exercises are not indeed exactly what they were, when the bare word of Aristotle or Aquinas passed for truth, as currently as a bank-note passes for money. But the method they are in is still the same in quality though not in quantity; for though we have discarded many particulars, yet we retain in the whole, much the same forms and modes, which you left with us at parting, for the better securing of what we have not discarded.

We dispute still, in a constant round, as you our predecessors used to do, *de omni ente, scibili, et non scibili.* We have still the same *quoad hoc*, and *non quoad hoc;* the same *quatenus*, and *non quatenus*, which we inherited; and many other auxiliary words of great importance to refresh the disputants, and to keep a dispute going; but of none at all towards the discovering or recommending any one single truth to the world.

This method may be called the art of wrangling, as long as the moderator of the dispute is at leisure; and may well enough be supposed to be a game at learned racket. The question is the ball of contention; and he wins who shows himself able to keep up the ball longest. A syllogism strikes it to the respondent, and a negation or a lucky distinction returns it back to the opponent; and so it flies over the heads of those who

have time to sit under it, till the judge of the game strikes it down with authority into rest and silence.

This is the state of things with us, and that chiefly in cases in which all generations, and all men, are equally concerned. What is truth is determined for us, and settled before we are born, by forefathers and superiors, in the ages of illuminated understandings, and unprejudiced judgments. And our learned education doth not so much as pretend to be designed for farther discoveries of truth, in the most important matters, but is all framed to teach us the art of defending that which is already found out and decreed to be truth, before our time, and the great duty of being thoroughly humbled into contentment with what is already provided for us, and into an abhorence of all vain thoughts of improving the intellectual estate left us by our careful ancestors. The voice of authority is this; hitherto shalt thou come, and no farther.

After this manner is everything, in our schools of literature and theology, established within unmoveable limits. We have established questions, out of the number of which it is not allowed to wander. And this creates a round of established syllogisms to carry on the attack, and established distinctions for the defence. From hence it comes to pass, that even the youngest disputants are often heard in their first public exercises to debate about God's prescience and future contingencies, in one fixed method of difficulties and solutions and with full as much learning and as clear light, as is to be found amongst the labours of the weightiest of the scholastic writers themselves.

But the good effect is much more visible, and much more remarkable, in the theological schools, where the method is equally in one uniform, unvaried course, and where, by that means, it is not quite so uncommon a thing, as some persons wish it were, to hear St. Athanasius's or St. Austin's word go farther than an apostle's; and an idle distinction, or incomprehensible definition, of one of your schoolmen, decide a difficulty much more to satisfaction, than a plain intelligible expression or affirmation of our Saviour's.

If it were in any degree better, either in the established universities of North-Britain, or in our dissenting academies in the south, I would freely own it. But, take my word for it, it is of the two rather worse. In the north, there being a temporal Kingdom of Christ, as well as a spiritual one, settled by law, ordination and preferments are by consequence rigidly and inseparably tied to one certain scheme of opinions; and this naturally determines the public education, and makes the rising generation conscientiously avoid the least tendency to any design of being wiser than their forefathers.

And in the south, amongst our nonconformists, it is much the same. The same logics, and the same bodies of theology, as they are called, descend from generation to generation. The same systems and syllogisms, definitions and distinctions, pass on current for divinity; and Calvin and the Gospel go hand in hand, as if there were not a hair's-breadth to chose between them.

There may be exceptions, but this is generally the case; and the more unlikely soon to be otherwise with them, upon two accounts; first, because their toleration is founded upon their mighty boasts of adhering more strictly to the doctrinal articles of the church, in the sense of the first reformers, than the churchmen themselves; the defence of which therefore is pretty much left to them to pride themselves in; and, secondly, because their very catechisms are systems of all the deep points, and common-places, and hard words, in divinity; by which means, their people, being all systematical divines, keep them strictly to the received scheme, and raise very great clamours, and very little contributions, upon the least deviation from what they have hitherto valued themselves upon understanding better than their neighbours, and have been taught, from children, to embrace as the very essence and life of the Gospel.

[*To be continued.*]

THE NATIVITY, OR BIRTH OF CHRIST.

[*From Messrs. Wilcock's and Horton's 'Moral and Sacred Poetry.'*]

'Twas not the moon in glory streaming
As she swam forth from cloud concealing;
It was not meteor glance, or lightning,
The gorgeous concave instant bright'ning,
That, rushing on the shepherd's eye,
Illumin'd heaven's vast canopy!
But sailing down the radiant sky,
From bowers of bliss, from worlds on high
Appear'd up-borne on wings of fire
A seraph-host—an angel quire!

It came—that glorious embassy,
To hail the Incarnate mystery!
For this awoke the extatic hymn,
From glowing lips of seraphim!
Ne'er flowed such strains on earthly gale,
O'er breezy hill or list'ning vale

Before: nor shall such sounds again
Break on the raptured ear of man,
Till, rising to his native sky,
He put on immortality.

For this, too, flam'd o'er Bethlehem,
The brightest in night's diadem,
That herald star whose pilot lay
Illum'd the MAGI'S doubtful way;
Bright wanderer thro' the fields of air,
Which led the enquiring sages where,
Cradled within a worthless manger,
Slept on that morn the immortal stranger.

He might have come in regal pomp,
With pealing of archangel trump.—
An angel blast as loud and dread,
As that which shall awake the dead!
His light'ning might have scar'd the night,
Streaming insufferable light:

His thunders, deep'ning peal on peal,
Have made earth in her centre reel,
Deep voices such as shook with fear,
At Sinai's base the favoured seer:
The wing of whirlwind might have borne him;
The trampling earthquake gone before him;
He might have come, that Holy One,
With millions round his awful throne,
Countless as are the sands that lie
On burning plains of Araby,
And arm'd for vengeance, who could stand
Before each conq'ring red right hand!

He came not thus; no earthquake shock
Shiver'd the everlasting rock;
No trumpet blast, nor thunder peal
Made earth thro' all her regions reel:
And but for that mysterious voicing
Of that unearthly quire rejoicing:
And but for the strange herald gem,
The star which burned o'er Bethlehem,
The shepherds on his natal morn,
Had known not that the babe was born.
There were no terrors, for the song
Of peace rose from the seraph throng.
On wings of love he came,—to save,
To pluck pale terror from the grave,
And on the blood-stained Calvary,
He won for man the victory!

CARRINGTON.

THE DEATH-CRIES OF THE PERISHING CHURCH.

[*From the Christian Advocate.*]

We have been much entertained with three articles lately published in the 'Nottingham Review.' They are respectively entitled 'The first, second, and third Death-cry of a Perishing Church;' and, though anonymous, may, without much danger of error, be attributed to the caustic pen of Mr. William Howitt, the author of the 'Popular History of Priestcraft.' They are founded upon the jeremiades in which the Tory 'Nottingham Journal' has been wailing the loss of Church-rates. When the Nottingham Dissenters succeeded in throwing off this iniquitous impost, the Church people clubbed among themselves, and raised 200*l.* For the rest we refer to the lugubrious 'Journal':—

"As this money is expended, and parliament has yet the matter of such provision to determine, THEY CAN PROCEED NO FURTHER, so that *now the bells will cease to announce the Sabbath—there will be no fires—no gas or candles for lighting the Church after dark—no singing—no vestments—no bread and wine for the Sacrament—no books—nor any other requisite provided*, until Parliament shall determine what other course than the present shall be adopted."

With this mournful confession, the author of the 'Death-cry' thus makes merry:—

"Hear this, all ye country squires, ye knights and lords, who have been comforting your souls with this precious belief, and again doling it out to tenants and dependants! Hear this, all ye clerical preachers and pamphleteers, that have continually been railing against the Dissenters, as a poor, miserable, despised, helpess, and raggamuffin crew, and vaunting the power and splendour of your national church! Hear this, all ye editors of the Tory press, in both town and country, that, with one voice, have joined in this clamour, and put forth the most marvellous statements of the growing attachment to the Church—of the love in which the clergy were held—of their very effective labours—of re-actions and triumphs on the subject of Church-rates! Hear this, ye Bishops, that in your places in Parliament, and very much out of your places in political charges and other tirades, have declared, that the life and prosperity of this country were bound up with this Church—that from it flowed all our blessing, all our power, and political security! Hear this, all ye simple, easily-imposed-upon, fondly-hoping, and thoroughly-believing people of all classes, and learn how you have been gulled and basely bamboozled—*the Dissenters have stopped the parish-pay of the Church, and it cannot stand alone!* It is falling, and dreadful is its cry! Yes! after all the petitions to Parliament, addresses and protestations in quarterly reviews, magazines, and leading articles of newspapers, in which tens of thousands of signatures have been vaunted—the affections of the whole sound and respectable part of the people have been vaunted—the zeal of the clergy and the zeal of the congregations have been vaunted—in a fit of agony—in a

sudden gripe and spasm of despair, out bolts the naked, miserable truth, that all this is a tissue of lies, false glosses, and fabrications, got up to deceive as many as they could;—out comes the confession, that the Dissenters have taken away the Church-rates (and the case, this article tells us, applies not merely to Nottingham, but to the country at large,) and the Church is too poor, too feeble, too helpless in every sense of the word, to take care of itself!

"Shall we not all exult at such a signal confirmation of the soundness and justness of our views and arguments on church-government? Shall we see, on the one hand, the Dissenters prospering and progressing, maintaining their chapels, their schools, and missions, the whole cause and economy of religion, out of their own energies and pockets—and, on the other, the great State Church, with its honours and endowments, crying out, that the Dissenters have withdrawn their aid, and that it cannot stand without it; declaring, that its sole reliance was on these very Dissenters, whom it has so branded and jeered as poor and contemptible—on these Dissenters who maintain themselves—and that, on their own zealous, wealthy, enlightened, titled, and honourable people, dependence they have none! And shall we not, seeing this, all exult at such a striking manifestation of the soundness of our views?

"But this is not all—this confession of dependence on the Dissenters is not all; this advocate of the Church is not contented with placing it before the public in the condition of a man that has suddenly had his crutches knocked from under him, and stands clinging to some pillar or some wall, crying 'Help! help!' but in this, its depth of humiliation, he finds a lower depth still: he tells us that the churches of the town have been deprived of their rates, not by the numbers or the respectability of the community, but merely by 'the very lowest and most ignorant of the people.'

"What! is the Church then *so low?* Is it indeed come to this? Oh! all ye pious and benevolent ladies, who tie up the mouths of your servants, that they shall not utter a word against the Church—that drive them out of their houses if they do—that chase away, burn, and destroy every liberal newspaper that, by any strange chance, gets within your doors—that interdict all those unhallowed shops that are tainted with Dissent or Radicalism—that sanction poor widows being turned out of their houses, unless they will turn their children out of doors, for the crime of going to a Methodist meeting. Oh! all ye pious and charitable ladies, do ye hear this? Spite of all your labours of love—your prohibitions and menaces, there lies your beloved Church at the last gasp, and all through a few poor and despicable Dissenters!

"Now, if this triumph had been the consequence of the united strength of the Dissenting world—nay, more, *of the whole reforming world;*—if the Church had been shown to put forth amazing numbers and stupendous energies, and had only been defeated by greater numbers, and an irresistible pressure of public opinion, the triumph to the liberal portion of the public had been great, and the mortification on the part of the Church might have been borne; but when it is thus shown by the advocate of the Church himself, that it did not require

any great number or might to subdue it—that the very fag-end and mere handful of the populace was enough to place the Church on the verge of annihilation; can there be a greater cause of triumph? Dissent goes on—chapels are built—preachers maintained—congregations overflow—all is in a state of prosperity and progression; while, behold! the political Church, spite of the compulsory principle—spite of lands and tithes, of collegiate and parliamentary honours—spite of the interested alliance of the state, of the aristocracy, and of the Tory press gasps, dwindles, and dies, at the very touch of 'the lowest of the people!'

"Poor Church! Poor people! Surely such a picture of naked, shivering, benighted, hungry misery never was presented to the imagination before! Only think, kind, good Dissenting people—only think of the terrors of the coming winter! How this most wretched congregation shall sit quaking in this great, cold, comfortless church, in the dark of a winter evening, without fire, without vestments, and without wine—with broken windows, damp seats, a deathly chill from neglected walls, and floors emitting sepulchral dews. Dissenters! in your nicely glazed and warmed and lighted chapels, wrapped in cloak and fur, and defended with soft basses and good lamb's-wool stockings, open your hearts and your pews to your unhappy Episcopalian brethren! Think only of the clerical toothaches—the *venerable* lumbagoes—the *right reverend* rheumatisms that will otherwise abound as Christmas approaches, in these dismal churches, and be compassionate."

Archdeacon Wilkins has, it seems, a little relented in the view of this visitation:—

"He will, for the present at least, find them gas and the sight of a clean surplice; nay, there shall be bread and wine for the sacraments; but nothing is heard of fire, of mended windows, or of singing; and, truly, little heart can they have to sing in such circumstances. Let us hope that he may relent still further, for we think he may do it without hurting himself very seriously. Let us see—has he not at least six livings? which, by the Report of the Ecclesiastical Commissioners, bring in 1530*l*. We would therefore ask him, whether he possesses a six-parson power: if not, he possesses this sum as the wages of one man—beyond the work of one man—his journeymen perform the labour. Cannot he then afford to this poor desolate church of his a bit of fire, and a glazed casement? We put this in good earnest and good feeling to him, and hope he will see nothing unreasonable in it; but if he do, why—the people must help themselves."

Do they ask how? Like the Methodists:—

"The poorest members of that poorest body of the Christian community each pay a penny a-week to their church fund. Now, we are told that St. Paul's chapel accommodates 2000 persons: St. Mary's must be capable of containing considerably more. These two congregations, at a penny a-head per week, would therefore furnish an annual sum of 1000*l*.—a sum amply sufficient for all their needs, especially as St. Paul's chapel is a recent building, and therefore requiring little repair. Do our Church friends think this mode too mean for them? Let us tell them it is not a tenth part so mean as hankering after the

money of the Dissenters. It is an honest mode, and an honest mode is an honourable mode, and, what principally concerns the public at large, a sufficient mode."

The Tory journalist appears to have talked largely about St. Paul's chapel being "a gift of Parliament to the poor."

"It (the 'Journal') should have recollected that the poor first paid the money to the Government in taxes; and to take twenty shillings from a man, and return him one, saying, 'Here is a gift for you,' is but a proceeding that demands no very fervent thanks."

The spirit by which the Archdeacon is influenced may be perceived in the following anecdote:—

"The complaints of many poor people, who were accustomed to regulate their working-hours by the striking of St. Mary's clock, having reached the churchwardens, one of them generously resolved to keep the clock in repair, and have it wound up at his own expense; and gave an order to that effect to the sexton. The sexton communicated it to the Archdeacon, not daring to do it without his permission, *and the Archdeacon positively forbade it to be done.* Now, what must be thought of the spirit of this man, after his professed regard for the people, conveyed in the aforesaid leading article? The vindictive *animus* of this proceeding speaks volumes. What we state, we state on authority; and let the public now remember, that *St. Mary's church clock is not* stopped by the act of the Dissenters, but by *the positive and sole act of the Archdeacon!*"

We close our extracts from the first of these admirable papers with the following unanswerable passage:—

"But why is the Church not angry with itself? This is the most astonishing thing in the whole question, and one which seems to have escaped both Churchmen and Dissenters. Why is the Church not mortal angry with itself? This query ought to be brought before the whole public, and discussed and made thoroughly conspicuous. If the Church be so rich, why does it not compel the Dissenter to maintain it as heretofore? Why does it sit, like a sturdy beggar on the pavement, with all its limbs belonging to it, and yet declaring it can neither stand, move, nor do a char in its own service? Why does it hang, in this genuine pauper fashion, on the Dissenter, refusing to work, and yet wishing him to feed it? Or why, when a vestry is called for a church-rate, does it not come with all its mustered numbers, and put down the paltry Dissenters? This, we say, is the most marvellous thing of all, and one which, if we were of the Church, would sting us to the quick; and make us, spite of our natural sweetness of temper, thoroughly dogged and snappish. We pass our parish church sometimes on a Sunday, and see a very goodly and well-dressed congregation pouring out of it; we go the vestry, to oppose a church-rate, and none of them are there! This is what would mortify and chagrin us more than the opposition of a whole legion of Dissenters. What! we should say, will not our fellow-worshippers come forth and vote us in a church-rate? Then there must be a cause for it, and it must be one of these:—they are indifferent, they are selfish, or they are opposed in principle

to the levying a church-rate on Dissenters. If they are all indifferent it argues a most radical defect in our church. There is not the zeal in it that it has boasted of. If they are all selfish it is worse, and proves that a political church is not the church to inspire zeal. But, if they are opposed in principle to a church-rate, it is high time that we abandoned it. This is the most astounding argument in the world against church-rates: when the injustice of them is become not only obvious but odious to the bulk of the church itself, it is fit there was an end of them."

(To be continued in our next.)

EXTRACT FROM MR. JAMES STUART'S 'THREE YEARS IN NORTH AMERICA.'

On my way to South Carolina, and when near to Charleston, my stopping place was on a rice plantation, so unfavourably situated during the unhealthly season of the year, that the planter and his family always leave it. The slaves were numerous, and were, I had reason to believe from what I afterwards heard, as well treated as they generally are in this country; but it did not seem that their want of education, and the want of ordinary comforts, place them in a situation much removed from the brutes. They had little clothing, all of one drab colour, and not one of them had bed-clothes. I had full leasure to talk with them, but of course I was bound to do so with prudence. Every one of them, however, with whom I had an opportunity of conversing, declared themselves unhappy and miserable in their situation. A certain task is allotted to each of them, and if this is not done, they are subjected to one of three punishments, whipping, wearing irons, or putting in the stocks. They detest nothing so much as to be punished by a black overseer—by one of their own race; they view the degradation to be comparatively trifling when the punishment is inflicted by the master himself. I was told here, on authority which seemed quite unquestionable (that of a wealthy planter who lived in this neighbourhood), that a planter, whose estate is at no great distance from the high road which I was travelling, was in the habit of punishiug his slaves, when he thought that they required severe discipline, by putting them in coffins, which were partly nailed down, and that this punishment had again and again resulted in the death of the slaves. The gentleman who communicated this information to me spoke of it with horror; but upon my asking him why such conduct was not punished, since it was known in the neighbourhood, by virtue of the law which declared the killing of a slave to be murder, he replied that his neighbour took very good care of himself! The punishment was inflicted only in the presence of the slaves, whose evidence was inadmissible. He added, however, that the coffins had been seen, and that the slaves, who it was said had lost their lives, had disappeared, and that no doubt was entertained that their deaths had been been occasioned by their being shut

up in coffins. The same person who has recourse to this savage punishment works his slaves on Sundays, though contrary to law, taking care that no white man sees them.

The slaves here, as in other countries, speak a broken language peculiar to themselves,—the consequence of their too total want of education—but still many of them go to church, and are admitted to church privileges. The church is ten miles distant from the plantation where I stopped. Still many of the slaves go to it, but I have seen enough, even already to be satisfied that, generally speaking, they are brought up in such ignorance, as well as in a way so repugnant to moral feeling in the earlier part of life, that it is surprising to see so many marks of civilization among them. Marriage among the slaves is generally allowed; but where a young man has a fine family, the planter, very often, with a view to the increase of his store, forces him to have many wives; and, in the same way, married females are often obliged to receive more husbands than one, as the planter may order. In fact, the slaves are as much obliged to obey the commands of their masters, in respect to sexual intercourse, as anything else; the effects of which upon their morals may be easily conceived.—Vol. II., p. 117—120.

BAPTIST DEPUTATION TO AMERICA.

[*From the Patriot of December* 2.]

Sir,—I have read with surprise the letter in your last week's paper, signed "An Abolitionist." The tenour and spirit of that letter appear to me to be strikingly at variance with its signature; for assuredly none but a very moderate and lukewarm abolitionist could have indicted it. The object of your correspondent is evidently to cover the retreat of the Deputation, and to screen them from animadversion: but a more awkward or inefficient attempt could scarcely have been made; and I imagine the Deputation themselves will not read with much complacency this defence of their line of proceeding. It is much to be regretted that Dr. Cox and Dr. Hoby have not come forward openly and candidly to state the grounds on which they acted in reference to the slave question, and vindicate their plan before the Christian public. Such a vindication is loudly called for, and anxiously expected. The meeting which was convened to congratulate them on their return, and to receive an account of their visit, appears to have passed off without the slightest allusion to the subject. Is it, then, intended that the whole should sink into oblivion? Their silence is ominous. Had the reasons been assigned which induced them to take the part they did, we might have judged of their propriety and force; but to shun the subject altogether cannot but excite suspicion. Your correspondent asserts that the slavery question was no part of their object; that their design was simply to obtain religious information, and to promote a closer union with American churches; and he refers to the account of the meeting which took place on their departure in proof of his asser-

tion. But did your correspondent never read the circular which was sent through the country by the Baptist Union, containing a statement of the motives for sending the Deputation? In that circular, the following passage occurs: "We send our deputation to promote most zealously and to the utmost of their ability, in the spirit of love, of discretion, and of fidelity, but still most zealously to promote the sacred cause of Negro Emancipation." These memorable words were printed in capitals to render them still more emphatic. In the 'Baptist Magazine' for November, 1834, a letter is quoted from a minister in Massachusetts, in which the writer says, "I am deeply interested in your Union Meeting, and especially in the delegation. I rejoice that your body have taken up slavery; that they have noticed that plague-spot upon this happy country. (How a country can be called happy with such a plague-spot upon it, is difficult to conceive.) The anti-slavery cause is gaining ground, but we do all we do at the risk of life. (Happy country!) We require all caution, and grace, and wisdom. Your delegation must be faithful, and show the House of Israel their sin."—Now, if they have done so in an open, honest, and fearless manner, let it be stated, and they will stand honourably acquitted at the bar of public opinion. It is worse than trifling for your correspondent to say, "they were not sent out by an anti-slavery party to emancipate the slaves in America, either in whole or in part." We need not be told that it was not in their power to emancipate the slaves, but it was in their power to lift up their voice publicly against so iniquitous a system. True, "emancipation was not in their commission;" but to express the strong sentiment and deep feeling of the British churches, in a firm, clear, and decided tone, was universally understood to be one main object of their mission. Your correspondent asks why Dr. Reed and Dr. Matheson were not called to a similar account. The answer is obvious: a similar reason had never been assigned as a motive in their case. But with regard to the Baptist Deputation, it was assigned, and, consequently, they were placed in widely different circumstances. Your correspondent inquires, Who are the Anti-slavery party that presume to call the Deputation to account? Of course, "An Abolitionist" would not identify himself with such a party: they are far too hot and hasty for his cool and deliberate judgment. Consistent man! He would not have had the Deputation whisper, in the softest tone, their disapprobation of slavery. "It was no part of their commission:" "they were never required, and, consequently, never intended" to do it. Who are the Anti-slavery party? It comprises the whole of our Baptist churches; and I cannot but fear our honour has been compromised by the silence of our Deputies. Why did they decline assisting at the Anti-slavery Meeting at New York? Was not Dr. Cox a member of that very Agency Committee which sent Mr. Thompson to America? and might not Mr. Thompson naturally calculate upon their sanction, amid the dangers and difficulties he had to encounter?—and was it fair to withhold that sanction, although the case was unpopular, not only with Americans, but (to their shame be it spoken) with American churches? Every one understands the allusion in Mr. Thompson's touching letter from Boston, and deeply do British Christians sympa-

thize with that noble-minded man in his generous efforts to promote the cause of Emancipation, unappalled by the terrors which thicken around him, and the base and dastardly attacks made upon his reputation and his life. Tell us not of American revivals, and the prosperity of American churches, so long as they continue to uphold the diabolical system of negro bondage. I am at a loss to characterize the conclusion of your correspondent's letter. Does he think to hoodwink our understandings, and bamboozle the religous public, by telling us that to call the Deputation to account is "an artifice of the devil;" and that "the wicked one" has put us on this tack, in order "to prevent the great good which he perceived would result from their visit?" An admirable device, truly! Really, Mr. Editor, I should rather imagine that "the wicked one" must have been at the elbow of "An Abolitionist" when he indicted this strange epistle, in which he has so glaringly belied his name. But, to be serious: peronally I entertain a high esteem for both members of the Deputation; and most happy shall I be, if, in this single instance in which their conduct is called in question, they can show that they have acted a discreet and proper part. I remain yours, respectfully,

A Country Minister.

BAPTIST DEPUTATION TO AMERICA.

[*From the Patriot of Dec.* 9.]

Sir,—It is one of the inflictions to which an editor is exposed, that the cursory admission of a few lines, hastily written, may lead to a discussion protracted until the patience of readers is exhausted, and the editor, in self-defence, is compelled to announce a fiat of silence. Be assured, Sir, the present writer does not intend greatly to try this patience, nor does he deem the unchristian remarks of the writer who styles himself "An Abolitionist," in your paper of Nov. 25, worth a single thought. He cannot for a moment conceive that the respected ministers whose cause he espouses would ever put their case into the hands of so silly an advocate; nor would he add a word more on the subject, did he not feel it to be one of great importance, involving to a considerable extent the character and consistency of our churches, particularly those of the Baptist denomination.

When that large meeting assembled at Park-street Chapel to receive the Deputation on their return from America, it was the universal expectation that something would have been stated respecting the progress which Anti-slavery principles were making in the United States. The enormous extent and atrocious character of that slavery was well known; that it was carried on, not as in the West Indies, by men altogether discarding the authority and obligations of religion; but by multitudes who rank high in the professing world, by many ministers of the Gospel and pastors of churches, who talk much of religious revivals, and the pouring out of the Spirit, and whose contributions in

aid of foreign missions deserve to be mentioned with praise; it had been protested against in an epistle from the board of ministers of London, addressed to the churches in America, and hence it was expected that when the same churches sent a deputation to the churches whom they had addressed by letter, they would speak the same thing by word which they had already done by epistle. An ominous silence, however, was maintained: or, rather, as it is reported, was imposed on the speakers, with the cause which we can only profess our ignorance. The concern which the present writer feels, is not so much with what transpired on that occasion as with the impression which the conduct of our Deputation may have left on the churches in America. They were not accredited representatives there; but if they failed in any instance faithfully to represent the feelings of British Christians with regard to the crying sin of slavery, is it right that the churches here should lie under the odium of any vacillation of judgment or apathy of feeling upon that subject? It is well-known that whatever transpires here is as widely circulated in America as it is among ourselves; and the manner in which the Deputation is received on its return will be spread far and wide on the other side of the water. By a letter recently received from a Baptist minister in America, now before me, the conduct of the Deputation in not forwarding the views of the Anti-slavery Society there, and especially coupled with the very weak and insufficient reasons given for such conduct, has given a character to their mission which British Christians will never recognise, and the responsibility of which they have no right to sustain.

As to the silly remark of the writer in your last paper, that the "public" have nothing to do with the matter; that the Deputation were sent out by "the Baptist Union," and by them only: I would ask, pray what is this Union but the representatives of our churches? and did not they call upon those churches to aid the undertaking? and does not the last report specify more than a hundred churches which responded to the call? As to the term "Anti-slavery party," I trust there is no dissenting church in the three kingdoms but what is an anti-slavery party; and I hope will ever remain so until slavery shall cease to be a fact, and only recorded as matter of history.

We are told in many circles where the subject has been mentioned that "the Deputation had other objects in view, and that they were not pledged in any way on the subject of slavery." There may be some truth in this; the characters of all parties concerned stood too high either to demand or to give pledges. If any such securities for future conduct had been needed, the men were unworthy of the mission. But whatever portion of truth there may be in this statement, it surely is nothing to the purpose. If primarily they had other objects in view, where, I ask, would be their Christian sensibility, where their moral courage, if, when eye-witnesses of the abominations of slavery, and that among fellow-Christians and brother ministers, they failed to lift up the voice of Christian reprobation against such a glaring evil? I cannot bring my mind to believe but that they must have frequently done this, though no evidence of the fact is yet before the public.

Believe me, Sir, I have no wish to drag the Deputation into the

region of noise and strife; though, as voluntarily assuming the characters of representatives, I hold they are accountable to the parties whom they professed to represent; all I am anxious about is that any timidity or backwardness on their parts should not be placed to the charge of the churches which they represent; and that the band of holy, devoted, and self-denying philanthropists abroad be not discouraged for want of that sympathy which successful labourers in the same cause ought to extend to those who yet have to bear the burden of the contest.

But though not wishing to bring this subject before a public meeting, I yet entertain a higher estimate of the parties concerned than to believe, as their apologist appears to do, "that they could not submit to such a trial, without losing that high character which they have hitherto sustained." If such be the language of an advocate, what severer thing could an opponent say? How ardently should they seek to be delivered out of the hands of such friends.

I will not occupy any more of your valuable space, than to suggest, or rather to second a suggestion which has already been made, that, as the matter now stands, it is imperative on the churches in this country to give some powerful and unanimous demonstration against the crime of American Slavery, and especially of slavery as practised by professing Christians. If deputations from each or both the denominations are awed or courted into neutrality or silence, let us put our Christian remonstrances into a shape that cannot be misunderstood or perverted, let us send them by a messenger that cannot be bribed or terrified. Let the signature of every minister of the truth be appended; and, whenever practicable, let faithful and affectionate remonstrances be despatched from every separate church. Public opinion is the rock on which every American institution is founded. The whole nation, but especially the religious portion of it, have been accustomed to defer greatly to the opinion of the wise and pious in the mother country; and to what extent such an expression of British feeling may avail in rescuing the states from the guilt of slavery, and the victim from its oppression and injury, will only be told at the revelations of the last day.

Apologising for this extended call upon your patience, I am, Sir, your friend and reader,

CANDIDUS.

MR. GEORGE THOMPSON'S ESCAPE FROM THE UNITED STATES.

[*From the Patriot of Dec.* 23.]

We are happy to announce that Mr. GEORGE THOMPSON has succeeded in escaping from the United States to the British territory; and that he has probably embarked, before this, on board an English

vessel for his native land. Letters have been received from him by his friends in Glasgow and London, dated from New Brunswick, the middle of November. In a letter addressed to Mr. PATRICK LETHEM, of Glasgow, Mr. THOMPSON says :

" I have left the United States to escape the assassin's knife—the reward which the enemies of human rights have assigned me, for thirteen months of unremitted toil to promote the happiness and freedom of their country. My dear wife and children remain behind, surrounded by a host of affectionate friends. The time of year—the manner of my departure—my circuitous route—and the space it would have occupied to make the necessary preparations, forbade their accompanying me. They will probably remain until the spring, and follow in a packet ship direct to Liverpool. I do not believe I could have obtained a passage on board of any American vessel, unless I had assumed and maintained a strict incognito. During the year I have spent upon the shores of America, I have been permitted to witness the accomplishment of a great work. The nation is effectually aroused and can slumber over the question of slavery no more. The cause of Emancipation is rapidly advancing. Tens of thousands have joined the ranks of the Abolitionists since my arrival. An impulse has been given which will be felt, till the sighing of the prisoner and the stern voice of justice are changed for the song of triumphant mercy and the swelling anthem of a free people.

" I have now before me a great work in my native land. The work of emancipation in the United States will be accelerated greatly, if the Christians of Great Britain can be awakened to a just comprehension of their influence upon America, and be induced to send their remonstrances and appeals thickly and constantly over the water. I have amassed a vast quantity of evidence, which, spread out before the British community, cannot fail, I think, to enlist all in the great and glorious work of bringing over the gigantic energies of the American Republic to the side of truth and justice."

We are sure that no parties in this country will more sincerely rejoice, or have more reason to rejoice, that Mr. THOMPSON has not fallen a victim to the excited passions of an American mob, than the more respectable portion of that community upon whom such a catastrophe would have left indelible disgrace.

POSTSCRIPT, No. II.

Since the publication of our last number, a small pamphlet, consisting of 24 pages, has been sent us, and, upon looking into it, we find it to be the production of Mr. Henry Dickie, of Edinburgh, occasioned by our strictures upon his conduct, (see p. 46—48) in advocating the practice of communicating in the Lord's Supper without a pastor, and, as such, it seems proper we should give our readers some account of its contents.

First, we have a Preface of two pages in the form of a letter from Mr. Dickie, "To the churches now or formerly in fellowship with the church meeting in Free-Mason's Hall, Edinburgh," bespeaking their attention to its contents. This is followed by an "Extract of a letter from the church (in Glasgow) under the pastoral care of Mr. Andrew Duncan, to those churches with whom they were formerly united in the fellowship of the Gospel of Christ, dated 9th August, 1835. This is the document which we had not seen at the time of drawing up the Note on the Halifax letter (see 'Harbinger,' vol. I., p. 369.) Next in order comes Mr. Dickie's reply to this circular—the piece on which our strictures were founded, p. 46—8 of this volume. Then comes the "Note by the editor of the 'Harbinger,'" vol. I., p. 369, which is followed by our friend Dickie's letter of the 6th of October last, which, it may be recollected, we declined to insert. Then our *Postscript*, contained in p. 46—48 of the present vol.—and, finally, Mr. Dickie's Remarks or rather Note on this "Postscript," which occupies merely two pages.

Such are the contents of this pamphlet, on which we have no complaint to make, except that the last article, the Note on our Postscript, most miserably disappoints us! If the reader will take the trouble to refer once more to our Postscript, he will find that we had submitted to Mr. Dickie's consideration four things, all of them entering into the very vitals of this controversy, and to every one of which it was his bounden duty to return a clear, and express, and satisfactory answer, provided he would make out the point for which he is now become the zealous advocate: and, indeed, there is that connexion between the first, second, and third of them, that a failure in making good any one of them must be *fatal to his scheme*, as must be manifest to all who understand the merits of the question, or the bearing of the point at issue.

Now, what says our good friend Dickie to this call upon him.? The reader shall have it in his own words, which are these, "Mr. Jones has chalked out a laborious task, for me, but I feel no call to enter on it."

No call to enter on it! Why, the task is indispensable; and instead of being "laborious," as he terms it, after standing prominently forwards as he has done for the last year or two, the champion of the ring, a direct and definite answer to each and all the questions submitted to him ought to have been at his fingers' end. His declining the "laborious task," therefore, must be regarded, by every impartial reader, as *virtually* giving up the controversy. For is it to be believed that if Mr. Dickie, after carefully examining these points, had found himself able to furnish a satisfactory answer to them, he would have shrunk from doing it? Nay, verily, no one who knows him, and has been a spectator of his conduct for the last year, can believe it of him. Here, then, we might, were we so disposed, take our leave of the dispute, and consider our opponent as completely vanquished.

It is, however, only doing common justice to our friend Dickie here to mention, that, although he declines all investigation into the foundation, the only stable foundation on which the practice he advocates

can possibly rest, he nevertheless insists upon defending the superstructure with as much tenacity as if it were based upon a rock. We shall, therefore, examine the process by which he hopes to succeed in doing this; and may possibly show that his weapons of defence are pointless, and that his arguings in support of his theory are as futile as anything can well be. Thus he proceeds: "We think we have both precept and example for our view respecting the Lord's Supper. The precept is 'Do this in remembrance of me.' The example is, its observance in the church in Jerusalem, in the church in Troas, and in the church at Corinth. These examples limit its observance to *churches*, but not exclusively to churches having elders. We admit that the Apostles, who were elders, were present in Jerusalem, but we do not admit, because the Scriptures do not affirm it, that there were elders in Troas or Corinth," (See page 6.)

Here, then, we have Mr. Dickie's authority for urging the observance of the Lord's Supper upon Societies destitute of elders or pastors. The church of Jerusalem, he allows is against him—it was an organized body, having twelve persons among them officially appointed to labour in the word and doctrine, and also to administer the ordinances of Christ's house. The *example*, then, which he pleads for our imitation, is to be found in the churches of Troas and Corinth. Well, let us see how the matter then stands. We ask him for *proof* that these two churches were without elders; but he begs to be excused from the "laborious task" of giving us any. We are requested to take the matter for granted upon his *bare opinion*, and when we demur to this he turns round and says, "Can you prove the contrary?" Now this is what we referred to when we spoke of him as calling upon us to *prove a negative*—a matter with which our good friend has affected a display of wit; but if he will take the trouble to look into Dr. Watt's 'Logic,' we think he will find it to bear us fully out in our charges against him. He adduces these churches as examples of societies taking the Lord's Supper without an official administrator, and when we ask him for proof of the fact he has none to give! *Sic volo —stat pro ratione voluntas.*

Now, with regard to the church at Corinth, what but prejudice which has neither eyes nor ears, can lead him to question that that church had elders? In affirming that it had not, he is completely at issue with the inspired Apostle, who not only testifies of them that they "came behind in no *gift*," 1 Ep. ch. i. 7, but moreover adds that "they were inferior to no other church" in their spiritual attainments, 2 Cor. xii. 13; whereas, if they had been destitute of elders, which are the gift of Christ to his mystical body, they must have been greatly inferior to many other churches. Here then the ground again fails him, and, by his own confession, the only remaining pretext on which he can fix is the case of the Church at Troas.

And, now, if we ask his reason for *doubting* whether the church at Troas had elders, the only answer which he can assign is, that "they are not mentioned." But neither are they expressly mentioned in the epistles to the church at Rome—the churches of Galatia—Ephesus—

Thessalonica—the seven churches of Asia, &c. &c.—yet we are sure that were we to infer from thence that these churches were without pastors, we should form a very erroneous conclusion, as it would be easy to show. For instance, the elders of the church at Ephesus are nowhere referred to throughout the epistle; and yet, that the church was not without its elders, we have proof positive from Acts xx. 17; and what but the spirit of scepticism should hinder us from concluding that all the other Asiatic churches had their elders, too, for each had its angel. We should not have known that the Thessalonian church had any elders, were it not for an admonition, incidentally given to the private members, 1 Thess. v. 12, to "acknowledge those that laboured among them, and were over them in the Lord, and admonished them; and to esteem them very highly in love for their work's sake." And so with regard to Troas—that the church had no elders is, what Dr. Owen, with great propriety, terms, "a FANCY," that is, "an opinion bred rather by the imagination than the reason," * and yet, upon such slippery grounds, Mr. Dickie would persuade us to adopt an order of things, which, in effect, is to reduce the FIRST OFFICE in the Kingdom of Christ to a mere nullity—a cypher—a matter of convenience, rather than of prime importance—an office no way essential to the order or organization of the churches of Christ; for, upon Mr. Dickie's principle, the churches may and ought to do everything without elders, which they can do with them!! And yet this man would have us to believe that he reverences the authority of the King of Zion, and would shudder at the thought of impeaching his wisdom in any of the appointments of his Kingdom!—a plain proof how men may deceive themselves in these matters. The long and the short of the matter is, that there is no more reason to doubt of the church at Troas, being an organized body, having its elders and deacons, at the time referred to, than there is to question whether the other churches mentioned in the Acts of the Apostles and in the Apostolic Epistles, including the seven churches of Asia, had their elders and deacons. The truth is, that the Lord of life and glory, the King of Zion, the exalted head of the church, was not so reckless of the edification of his mystical body, as to leave the members for seven years, as must have been the case were Mr. Dickie's supposition well-founded, destitute of the most important of his "gifts," as these men suppose. We see that in other cases, in about two years after their first formation, on being collected by the ministry of the word, the Apostles returned, and set in order the things that were wanting to their complete order and organization, by ordaining elders in every church or city, thus qualifying them to walk in all the ordinances and commandments of the Lord, blamelessly, Acts xiv. 21—23. Titus i. 5. How visionary, then, is Mr. Dickie's scheme of founding the practice of taking the Lord's Supper without a pastor, on the case of the

* See Johnson's 'Dictionary,' under the word "Fancy."

church at Troas! Example, thereof, there is none whatever, for the practice in question, and those Societies that adopt it act very presumptuously, in our opinion, and should be prepared to answer the interrogation, "Who hath required this thing at your hands?" But this brings us to a consideration of what our friend has offered on the subject of "precept," viz. "This do in remembrance of me."

Now, in entering upon this particular, we must be permitted to ask Mr. Dickie whether he was warranted *in justice* to state, as he does in p. 1. of his pamphlet, that *it is evident* "Mr. Jones cannot support his opinion from the Scriptures, for, instead of them, he appeals to the ancient and modern *Fathers*—which is in effect giving up the point." Who, we ask, would have expected such an assertion from the man, who, when he is called to the Scriptures, and shown, from the living oracles, what is incumbent upon him if he would make good his standing in the controversy, treats the whole with apparent contempt, locks up his mind in prejudice, and says "*I feel no call to enter upon it.*" When we reminded him that the highest authorities in Ecclesiastical History were against him—and challenged him to produce *one clear indubitable example* of the practice which he is now advocating, for the first fifteen or sixteen hundred years after Christ—when we had expressly said, that all this was independent of the "endless arguments which might be urged against his FANCY"—some of which arguments drawn expressly from the Holy Scriptures we had laid before him—how unfair must the writer be who could stoop to pen the above paragraph, and represent us as "in effect giving up the point!" We hope we have by this time sufficiently demonstrated, to his own conviction, that *example he has none*—no not even the shadow of one, either in the Scripture, or in all antiquity. If he thinks to the contrary, let him produce it, 'tis yet not too late.

Still, however, though Mr. Dickie can produce no example for the practice for which he contends, even as the Pædobaptists can produce no example for the baptism of infants, yet, like the latter, he may contend that he has express precept. He can quote the Saviour's words "Do this in remembrance of me," p. 6.; again, "the question between me and my opponent is quite simple." "Our Lord commanded his disciples to eat bread and drink wine in remembrance of him," p. 22. "Here is our warrant," says he—and on this ground, he takes his stand. Others have done so before him. Dr. James Watt, of Glasgow, was one of the number, and whither did it lead him?—What were the inferences that he drew from it—from "this broad ground of unlimited institution," as the Doctor called it! Why, that the Lord's Supper is not a church ordinance at all; true, indeed, he contended that there ought to be a "*coming together* of disciples" to observe it, but this he did not gather from the precept "Do this in remembrance of me;" for it is plain that that text alone says nothing about communion or coming together, and accordingly the Doctor, in his superlative wisdom, settled it, that whenever two disciples, male or female, came together on the first day of the week, for the purpose of worshipping

God, it was their duty to " eat bread and drink wine." (See M'Lean's Works, Vol. III. p. 448—9.) But whether they could with propriety be denominated a " church " or not, he would not dispute! And many a time has this been practised, by persons with whom, as a party, Mr. Dickie has now unwittingly classed himself. With what astonishment did we hear, only a few months ago, that an elder of a Scotch Baptist church, which has not yet declared for the novel practice, had given it as his opinion that it was competent " for the *lowest plurality* to commune in the Lord's Supper!" Mr. Dickie himself would object to this; at least we infer that that would be the case, from his sermon ' On the nature of the Kingdom of Christ,' p. 34, where, treating of the Lord's Supper, he speaks of it as belonging to baptized believers, united together in *one body*, and forming what is called a *church*, *congregation*, or *assembly*." Again, " it can only be observed according to its original institution and design, in a church, or congregation of believers, separated from the world, and united together on the profession of the faith. To such a body and no other will the apostolic directions respecting this ordinance apply." P. 35. If these be Mr. Dickie's sentiments still, it is manifest that he can have nothing to do with " the lowest plurality " contended for by some of his adherents; and we think he will have a good deal to do with some of his brother elders before matters are brought to a proper bearing among themselves! unless their forbearance be like Dr. Watt's " Unlimited Institution,"—of that comprehensive cast that will apply to anything.

But we have known persons who have strongly objected to the lowest plurality, " as not carrying out the precept " on which Mr. Dickie has taken his stand, to its legitimate consequence. They have no objection whatever to two individuals acting as a church, and partaking of, what they term, the Lord's supper; but they find nothing in the " precept," " Do this in remembrance of me," that should restrict it to a plurality, or render " a coming together " necessary—they insist that that precept makes it the duty of every individual believer in Christ, when he cannot assemble with a church, to eat bread and drink wine alone, in commemoration of the death of the Saviour—and when bnsiness has led them from home, and they have been cast, upon the first day of the week, where there was no church with whom they could communicate, they have retired to their own private room, and had the table spread with bread and wine, in obedience to their Lord's precept, " Do this in remembrance of me," and contended for it as a plain duty! Now, what will our friend Dickie say to this—and what will he say when we tell him that this has been the practice of an elder of a church of our acquaintance? Were we not justified in saying that " take the Lord's Supper out of an organized body and it becomes a nose of wax, which may be moulded to anything."

But here we stop for the present month—we have much more to say to our friend on the subject, and, if we be spared till another month, we shall resume the subject and finish the " laborious task!"

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ON THE SPIRIT AND TEMPER REQUISITE FOR THE ANCIENT ORDER OF THINGS.

By A. CAMPBELL.

One of the most infallible signs of true conversion, which I know anything of—and one which the ancient converts generally exhibited—and one which Saul of Tarsus at the moment of his conversion so eminently displayed, is couched in these words—"LORD! WHAT WILT THOU HAVE ME TO DO?" This unfeigned and vehement desire to know the will of the Lord, in order to do it, is, in my humble opinion, the surest and most general and comprehensive sign, proof, and pledge of regeneration. The spirit and temperament of the ancient Christians inclined and drew them, as the laws of gravitation do all bodies to the centre of the system, to a most devout conformity to all the institutes of the Prince of Life. They loved his will supremely. Neither fire nor water, famine nor sword, good fame nor bad fame prevented them in their obedience. They took joyfully the spoiling of their goods, and loved not their lives unto death, rather than renounce their allegiance in any one point to him who died for them. His laws and institutions were all in all to them. No scribe, no rabbi, no sanhedrim, no human tribunal, no popularity amongst their own people or foreigners, no reproach, no privation could induce them to treat his will with either coolness, indifference, or neglect. They reasoned thus: If Jesus died for us, we owe our lives to him. We are his, and not our own. His will shall be ours; his statutes shall

be our choice. Our only concern shall be, "*Lord! what wilt thou have us to do?*"

The very term devotion has respect to the will of another; a devoted or devout man is a man who has respect to the will of God. When a person is given up to the will of any person, or to his own will, he is devoted to that person or to himself. But as the term devout is used in religion, we may say that every man is more or less devout according to his regard to the will of God, expressed in his holy oracles. The Saviour was perfectly so, "not as I will, but as thou wilt" was his prayer—his "meat was to do the will of him that sent him"—and he is the standard of true devotion. Not an item of the will of God found in the volume of the old book written concerning him, that he did not do, or submit to—not a single commandment of his heavenly Father, which he did not perfectly acquiesce in and obey. He was, then, perfectly devout, and in proportion as men are regenerated in heart, they are like him. Faith purifies the heart;—a pure heart is a heart singly fixed upon the will of God. The regenerated are therefore devout, or devoted to the will of God; and the unregenerate care nothing about it; every one that is devout will continually be seeking to know, to understand, and to do the revealed will of God; therefore a regenerate person will be a friend to the ancient order of things, in the church of the living God, because that order was according to the revealed will of God, and every departure from it is according to the will of man. Nothing seems more demonstrably clear than this. Every regenerated man must be devoted to the ancient order of things in the church of God, provided it be granted, as a postulatum, that the ancient order of things was consonant to the will of the Most High.

Let the spirit, then, of the ancient Christians be restored, and we shall soon see their order of things clearly and fully exhibited. "If the eye be sound, the whole body will be full of light;" and if the heart be right, the practice will bear the test of examination. To have the ancient order of things restored in due form without the spirit or power of that order, would be mere mimickry, which we would rather, and we are assured the primitive saints themselves would

rather, never see. *The spirit of the present order of things is too much akin to the spirit of this world. It looks with a countenance beaming too much complacency on the pride and vanity, on the tinsel and show, on the equipage and style, on the avarice and ambition, on the guile and hypocrisy of this world.*

May I tell a little of my religious experience? Well, then, I once loved the praise of men, and thought it would be a great happiness could I so shape my course as to merit the praise of God and the approbation of men. I saw there was a kind of piety the people of fashion in the religious world admired, and I thought that a few small additions to it might make it pass current in both worlds. I set my heart to find it out. I saw but little difference in many sects as respected true piety, but a good deal as respected show and ceremony. I thought that which was the most popular might upon the whole be the safest, as it would make sure of one point at all events, and might gain the other too. As yet I felt no attractions of the love of God; but as soon as I was enabled to calculate the import of one question, viz., "What is a man profited if he should gain the whole world and lose his life?" and soon as I understood that it was "a faithful saying and worthy of all acceptation, that Jesus the Messiah came into the world to save sinners," even the chief of sinners, I reasoned on different premises and came to different conclusions. If bought at so dear a rate, and purchased at such an immense price, I found all my faculties, and powers, and means, and opportunities, were claimed on principles at which no generous heart could demur. Had I a thousand tongues as eloquent as Gabriel's, and faculties of the most exalted character, 'twas all too little to tell his praise and to exhibit his excellencies to men.

The only question then was, *how* shall I do this to the most advantage? This chain of thought just led me to the question, "Lord! what wilt thou have me to do?" Now, in attempting to find an answer from his oracles to this petition, I took it for granted that there was no new communication of his will to be expected, but that it must be sought after in the Bible. When any act of devotion, or item of religious practice presented itself to my view, of

which I could learn nothing from my Master's Last Will and Testament, I simply gave it up; and if I found anything there not exhibited by my fellow-Christians, I went into the practice of it, if it was the practice of an individual; and if it was a social act, I attempted to invite others to unite with me in it. Thus I went on purging my views, and returning to his institutes until I became so speckled a bird that scarce one of any species would cordially consociate with me; but I gained ample remuneration in the pursuit, and got a use of my wings which I never before experienced. Thus, too, I was led into a secret, which, as I received it freely, I communicate freely. It is this: There is an *ancient* and a *modern* order of things in the Lord's house. Now I am sure that if all my brethren had only the half of the religious experience I have had upon this subject, they would be doubly in the spirit of this ancient order, and their progress and happiness would be proportioned to what it now is. In the meantime, however, I cannot conclude without again remarking, that if the spirit of the ancient Christians, and of their individual and social conduct was more inquired after, and more cultivated, we should find but little trouble in understanding and displaying the ancient order of things.

ANALYSIS OF THE BOOK OF THE REVELATION.

By the learned Professor Hug: translated from the German.

The Apocalypse frequently enters into very great circumstantiality in the treatment of its subjects, and pourtrays them with many embellishments; but there is much in the detail which seems not to be essential, and, nevertheless, communicates to the subject its perfect scope. The minor incidents become thereby often significant; and it is difficult to give an outline of the whole, because in such an outline the incidents must necessarily be neglected. Yet will we endeavour to bring the whole into one survey.

John beheld at Patmos, in a trance, a form like that of

a man, between seven lamps; in which, however, all was superhuman, uncommonly glorious, and divine. This form commanded him to write seven epistles to seven communities of Asia, the symbols of which are the seven surrounding lamps, which are tended by seven spirits. These Epistles commend the virtues, and censure the faults, of the seven churches; admonish some to amend, and others to be constant.

This took place on the earth; but now the gate of heaven is opened, and an herald commanded John to enter. Here he saw God on a throne, encircled with glory, and round him four-and-twenty of his elect, on four-and-twenty seats. He had in his hand a book with seven seals, and no one in the whole creation was able to loosen them. But a Lamb which stood on the middle of the throne opened these seven seals amidst the hymns and praises of the spiritual world.—Ch. vi.

At the opening of the first seal, he perceives a hero with the insignia of victory. At that of the second, peace vanishes from the earth; at that of the third, famine approaches; at that of the fourth, death and its train; at the opening of the fifth, the blood of the martyrs cries for vengeance. The sixth is opened, the sun and moon are darkened, the stars fall from heaven; terror and anguish are universal. Four angels restrain the tempests, until an angel, who arrives from the east, has sealed with the seal of the living God, twelve thousand of those who should be saved from each tribe of Israel. Around the throne of God stands a great multitude out of all nations, in white robes, with palms in their hands, who have arrived from the abodes of affliction, and are now comforted and sing praises to God.—Ch. viii. The seventh seal is opened; all heaven is silent; and now seven angels appear with seven trumpets. The prayers of the saints lie upon an altar before God, and the fragrance of them ascends to Him.—Ch. viii. 7.

The first of the seven angels begins the blast of war; fire, hail, and blood, fall upon the earth. At the sound of the second trumpet, a fiery mountain is precipitated into the sea, and the third part of the water becomes blood. The third trumpet is sounded, and a brightly-shining star

falls upon the third part of the rivers and fountains, which are embittered by it. The fourth sounds; then the third part of the sun, of the moon, and of the stars, becomes darkened. An eagle flies through the midst of heaven, and cries, Woe to the inhabitants of the earth! The fifth sounds, and a star falls from heaven, having the keys of the abyss, which opens, from whence all sorts of poisonous vermin come forth. At the sound of the sixth trumpet, the four angels, which were bound on the Euphrates, are loosened; the third part of mankind perishes in war,—the survivors nevertheless do not repent, nor desist from their idolatry.

An angel of a colossal form speaks with the voice of seven thunders, and extends a book to John, who is obliged to swallow it; he swallows it, begins to prophesy, and measures the edifice of the temple; but the outer court of the city he abandons to the enemies. Two martyrs, who are mentioned in magnificent terms of eulogy, are also obliged to prophesy and die *in the allegorical Sodom;—the tenth part of the city dies.*—Ch. xi. 15. The seventh angel sounds his trumpet. The four-and-twenty elders fall down before God's throne, and sing unto him a triumphal song.—Ch. xii.

A woman appears in heaven; she is clothed with the sun; under her feet is the moon; on her head is a crown of stars. Her hour of delivery approaches, and a dragon is lying in wait for the child, who is destined to rule the nations with his sceptre. But Michael hurls the dragon down to the earth, which occasions a general jubilee of the heavenly host. But even from thence he pursues the woman in labour, who avoids him by a flight into desolate regions, where she brings forth, and nurses her child. Therefore the dragon wages war with the remaining adherents of the woman.—Ch. xiii.

In the meantime there arises from the sea a marine monster, with seven heads, ten horns, and ten diadems. It wages war upon the saints; all nations worship it. Another arises from the earth, with two horns, and speaks like a dragon; it subjects mankind to the power of the marine beast, makes an image of him, and commands the world to worship him; then it marks the worshippers with a peculiar character. The beast himself bears the number

666. But the Lamb stands upon Mount Sion, and marks his faithful followers, and new songs of praise resound to his honour.—Ch. xiv.

Three angels appear in heaven. The one bears on high the everlasting Gospel: the other exclaims, Babylon is fallen; the third proclaims punishments to the worshippers of the beast. A human form appears above a cloud, with a sickle in his hand; an angel also appears with a sickle: the one performs the harvest, the other the vintage. —Ch. xv.

Seven angels, with seven vials of wrath, come forth from the tabernacle of God, surrounded with smoke. The first poured out his vial, thence flowed imposthumes and ulcers upon the earth. The second poured it over the sea, which bubbled up like coagulated blood. The third poured it over the rivers and fountains, which immediately streamed with blood. The fourth poured it over the sun, and men were scorched. The fifth over the throne of the beast, and he was enveloped with darkness. The sixth poured his vial over the Euphrates, and its springs were dried up. Finally, the seventh poured out his vial in the air, and a voice resounded out of God's sanctuary from heaven, It is finished! Nature seemed to be reversed; every terrible phenomenon burst forth in it, to complete the destruction. —Ch. xvii.

Now one of the seven angels approaches, leads John into the desert, shows him another woman, sitting upon a scarlet beast with seven heads and ten horns. She bears the name of Babylon on her forehead, is intoxicated with the blood of the saints, and allures nations to whoredom. The heads are seven hills, the horns are ten kings. The beast is on the verge of destruction.—Ch. xviii.

Another angel descends from heaven, proclaims the destruction of Babylon, and calls upon the nations to take vengeance of her. An elegy arises from the earth on account of Babylon. In heaven a hallelujah is sung; for the nuptial day of the Lamb is approaching.—Ch. xix. 11.

Now the conqueror on the white horse is seen again. His name is written on his thigh, and he is called King of kings; he is also the ΛΟΓΟΣ ΘΕΟΥ, [Word of God.] An angel, who stands in the sun, beckons the birds of the

air to the field of battle, where bodies of princes and mighty men in great numbers await them; for their last attempts at resistance were unavailing.—Ch. xx.

In the meantime an angel descends from heaven, who has the keys of the abyss; there he chains the sea-monster, and locks his prison for a thousand years, during which time the dead reign with Jesus. But after this period he will again rise to battle, and call distant nations to his assistance, although in vain; he will be eternally consigned to the torments of fire.—Ch. xx. 11.

The Judge is already seated upon the throne; the fabric of the world trembles in disordered commotion; the book of life is unrolled; the graves give up their dead; the sentence is passed.—Ch. xxi.

A new heaven and a new earth are formed. A new Jerusalem, adorned like a bride, descends upon earth; its towers, its walls, its palaces, are embellished with characters of Christianity: consolation, tranquillity, peace, eternal light, and the kingdom of God, are there.—Ch. xxii. 6.

Now follow a concluding discourse to John, and a concluding discourse from John to his readers.

ON THE SOVEREIGNTY OF DIVINE GRACE.

A Sermon on Exodus.

Exod. xxxiii, 18, &c. And he said, I beseech thee, show me thy glory: And he said I will make all my goodness pass before thee: And I will proclaim the name of the Lord before thee; and *will be gracious to whom I will be gracious, and will show mercy to whom I will show mercy.*

The chapter out of which I have read these words presents us with several circumstances which are very instructive and deeply affecting. The blessed God is represented to us as highly incensed with the conduct of the Israelites, on account of their sin in making and worshiping the golden calf, as recorded in the former chapter. In consequence of this, we find Moses interceding in their behalf in the most earnest manner, and with the happiest success. On this interesting occasion, Moses is admitted into a state of the nearest and most intimate communion with God—

for, it is said, that "the Lord spake unto Moses face to face as a man speaketh unto his friend," ver. 11. Emboldened by this condescension and familiarity, he makes one of the grandest requests to God that ever was made by a mere mortal to the eternal Jehovah, and it is contained in our text—"I beseech thee, show me thy glory," ver. 18. Then follows the answer of God to this remarkable petition, accompanied by an intimation that it was impossible for this request to be fully complied with in this mortal state; nevertheless the Lord condescends to satisfy his desire as far as it could be properly done.

I. The subject will lead us to consider the prayer of Moses with the answer returned to it.

II. The view that Jehovah himself here gives us of his own character—and particularly the exercise of his SOVEREIGNTY in the forgiveness of sins. Having considered these two things,

III. We shall then improve the subject.

First, What are we to understand as being included in this petition of Moses, "I beseech thee, show me thy glory."? Perhaps the precise and full import of this petition cannot be fully ascertained by us. Perhaps Moses himself could not easily have defined it. It *may be* that he wished to behold God with his bodily eyes, to see him face to face, as we are told the angels in heaven behold him. And this seems probable from the words that follow the text, "Thou canst not see my face; for there shall no man see me and live," ver. 20. God dwelleth in light which mortal eyes cannot approach unto. He is one "whom no man hath seen or *can see*"—"the King eternal, immortal, INVISIBLE." The works of creation and providence give us a magnificent display of his perfections, his wisdom, power and goodness, so as to leave without excuse those who do not worship him as the MOST HIGH. But, independent of this, we know that He dwelt among his ancient people, Israel, in a bright shining cloud, which was called the *Shechinah*, or symbol of the divine presence, both in the tabernacle and temple. It is not unlikely that Moses desired to penetrate this bright and luminous cloud—just as in a succeeding generation the men of Beth-shemesh sought to pry curiously into the ark of the Lord: on which occasion fifty thousand three score and ten men were smitten of the Lord, 1 Sam. vi. 19. An awful judgment, which led the suivivors to exclaim—"Who is able to stand before this holy Lord God?" But whatever was the particular object Moses had in view in this prayer, it deserves our special regard how the Lord condescended to answer it. Moses was directed to ascend Mount Sinai—there the Lord himself placed him in a cleft of the rock, ver. 20,—and the Lord descended in a cloud, still hidden from his view by the same veil which had before con-

cealed him, and then he favoured him with a glimpse of his essential glory—at the same time proclaiming his name as the Lord, the Lord God, merciful and gracious, &c., chap. xxxiv., 6, 7. The conclusion, therefore, to which we are brought is this—that the prayer of Moses was answered by his being favoured, on this occasion, with a clearer manifestation of the divine character and perfections, a greater knowledge of God, an enlarged and closer view of those attributes which constitute his glory, than he had previously enjoyed. And this brings us,

Secondly, To consider wherein the divine glory is here represented to us as consisting: and that is, in the exercise of MERCY and FORGIVENESS to the guilty, and in the display of the divine SOVEREIGNTY in doing this: "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."

I need not take up your time in proving that God here claims the exercise of sovereignty in the forgiveness of sin, and that he places it foremost in the manifestation of his glory, and in the account he gives of himself; as if it were the highest, the grandest, the noblest attribute belonging to his nature; in a word, the crowning glory of his name. Before we proceed, however, I cannot help remarking how different are the thoughts of the blessed God from those of men in general as respects the subject before us! Many religious persons conceive the divine sovereignty to be an attribute which should rather be concealed than brought forward—they regard it rather as a deformity or blemish in the divine character, than a beauty or glory. In fact, some professed Christians have been for discarding it altogether—conceiving the language of absolute sovereignty to be the language of a tyrant, and not of a God. We need not wonder, however, at this, since it is that perfection of deity which human nature, in its present depraved state, dislikes above all others, and against which it rebels, both doctrinally and practically. The Sovereignty of God is that doctrine which comparatively few of the fallen race of Adam can relish or digest. The unrenewed mind cannot brook it—it lays the axe to the root of human pride, and hence all the hard speeches and reproachful epithets which are vented against it. But those who plead for this doctrine and adore this peculiar perfection of the deity, may well be kept in countenance against all opposition from their fellow-mortals: since it is clear that the Lord himself glories in that which the pride of man cannot endure. It is very remarkable that the Lord JESUS CHRIST, who was a man of sorrows and acquainted with grief all the days of his flesh, and that to such a degree that we never find him rejoicing but once, and this was occasioned by a contemplation of the divine sovereignty. We have the account of this matter in the

10th chapter of Luke's Gospel. The 70 disciples whom he had sent forth as heralds to proclaim his advent and the setting up of his kingdom in the world, "returned again with joy," declaring to him the success of their ministry; and it is added, ver. 21, "In that hour Jesus rejoiced in spirit, and said, I thank thee, oh, Father, Lord of Heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." Thus his spirit was elevated to joy and praise in reflecting on that very subject which excites the enmity of the unbelieving heart, and fills the mouth with revilings and bitterness—even the SOVEREIGNTY OF GOD.

You who are acquainted with your bibles need not be told that the words of my text are quoted by the Apostle Paul, Rom. ix. 14, 15, and applied by him in order to prove, explain, and vindicate the righteousness and soverignty of God in dispensing the blessings of his grace, and bestowing eternal salvation on sinners who deserved to perish. But this circumstance shall be more particularly attended to in a subsequent part of the present discourse. In the meantime, I would lay down one short proposition, founded upon the text; which proposition I shall endeavour to illustrate, namely: that *the grace of the Most High, which brings salvation to lost and perishing sinners, is Sovereign in its nature and exercise.*

By grace, I mean the free, unmerited favour of God, manifested in bringing complete salvation to sinners of the human race. But should any one ask me what I mean by *Sovereign* grace, I confess myself quite unable to explain it in clearer terms than are found in the words of the text—"I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy."

Here we see that the Most High disclaims all *motives* of action in bestowing his grace and mercy, except his own self-moved good pleasure. He is not influenced in the exercise of his goodness and compassion by anything favourable about the objects on whom he bestows his blessings,—"I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." And this, if anything can, must constitute it, SOVEREIGN Grace, or favour shown to the guilty sons of men wholly irrespective of anything in or about themselves, but emanating entirely from the self-moved good pleasure of HIM who worketh all things after the counsel of his own will.

In this declaration there are two things plainly intimated, namely, *grace* and *mercy*. Grace regards its objects as utterly unworthy: and mercy regards its objects as truly miserable; and thus our thoughts are plainly led to the state in which the

Gospel finds all mankind, namely, a state of sin and misery. God in being gracious, has a respect to men as sinful, guilty, and unworthy; and in showing mercy towards them, they are regarded as miserable, helpless, and undone. This, then, is the subject to which the words of the text call our attention; and I shall endeavour to illustrate, confirm, and prove it by an appeal to the Holy Scriptures; after which we shall briefly apply and improve it.

I. In defending the proposition, "that the grace which saves sinners is altogether sovereign," I would, in the first place, refer you to the express testimony of Scripture—not only in the text before us, but also to the same text as quoted by the Apostle, Rom. ix. 11—23, and to the use which the Apostle there makes of it. In that quotation the Apostle asserts the sovereignty of God in language so plain that there is no evading it. He reasons upon it and proves it from matters of fact; he even does more, he vindicates the doctrine of the divine sovereignty by starting such objections as the proud heart of a sinner may naturally be expected to raise against it, and he answers those very objections. For instance, is it objected that such absolute sovereignty on the part of God, in dealing with his creatures, would be unjust and unrighteous? This objection is met and refuted, ver. 14, 15. "What shall we say, then, is there unrighteousness with God?" Far be the thought from us; for He saith to Moses, I will have mercy on whom I will have mercy, &c. Again: Is it objected that such absolute sovereignty involves the idea of cruelty in it? This the Apostle anticipates, ver. 19—"Thou wilt say, then, 'Why doth he yet find fault; for who hath resisted his will?'" And he proceeds immediately to repel with abhorrence the strongest argument that ever was framed against this doctrine—"Nay, but, oh man, who art thou that repliest against God?" &c. Thus the Apostle Paul decides the point. But the doctrine of divine sovereignty is taught in a great variety of other parts of Scripture besides this; in fact it is taught in all those texts which treat of the doctrines of election, regeneration, effectual calling, and, in short, which teach us that salvation is of grace and not of works. I will quote a few of them, and leave it to yourselves to expound the doctrines contained in them, and draw the conclusion.

We have already adverted to Luke x. 21, where Christ himself expresses and rejoices in the special sovereignty of God. On this, therefore, we need not enlarge further, but proceed to adduce other proofs of the doctrine. Such as Eph. ii. 8, 9. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God—not of works—least any man should boast." If works are not here entirely excluded, and the whole honour

of salvation given to absolutely free grace, there is no dependance to be placed upon Scripture language.

Again, in Rom. xi. 5, 6, we read of "a remnant according to the election of grace." But remark, brethren, how the Apostle takes occasion instantly to explain in what a high and absolute sense he uses the word *grace*, in reference to election—for he adds, "and if by grace, then is it no more of works, otherwise grace is no more grace; but if it be of works, then it is no more of grace, otherwise work is no more work." Here, we see, that the Apostle will not allow election to be of grace, if it be in any degree or in any sense dependant upon works whether done or foreseen. We have another testimony to this doctrine in Rom. viii. 28—30, in which the Apostle sets before us the glorious chain of salvation, reaching from eternity past to eternity to come: the first link of which is sovereign grace, or the absolute purpose of God, and the last link is eternal glorification. But,

2. That divine grace is sovereign, appears also from what the Scripture teaches concerning the regeneration of sinners—their effectual calling, and the saving influence of the truth upon their hearts. This is not of him that willeth, nor of him that runneth, but entirely of sovereign grace—it is of God that showeth mercy. Regeneration, or the new birth, is absolutely indispensable in order to a sinner's entering the kingdom of heaven. But in John i. 13, we are told that "those who believe in Christ are born, not of blood, nor of the will of the flesh, nor of the will of man—but of God." "No man can come unto me," says the Saviour, "except the Father, which hath sent me draw him,"—and this drawing is the effect of divine teaching; for our Lord adds, "as it is written, for they shall be all taught of God." John vi. 44, &c. The Jews well understood our Lord to be here inculcating the doctrine of divine sovereignty, for they took umbrage at it to such a degree, that we are told "many of his professed disciples went back and walked no more with him," verse 66. They could not relish such soul-humbling doctrines—nor need we wonder if the declaration of the same truth should have a similar effect in our day.

Many other passages might be produced to the same purport, such as John x. 16, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice." Titus iii. 5. "Not by works of righteousness which we have done, but according to his mercy he saved us," &c. Eph. ii. 5. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ: by grace ye are saved," &c. All which texts, and many others that might be added to them, unite to

prove that the turning point of man's salvation does not lie either in his own will or power, but in the free purpose, the sovereign love, and almighty power of God. So that we may conclude this head of argument with the Apostle's pointed interrogations, "Who maketh thee to differ—or what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou boast, as if thou hadst not received it?" 1 Cor. iv. 7. But further—

3. That divine grace is sovereign, may be made to appear from this—that the Gospel not only resolves all our salvation into the grace and mercy of the Most High, but it shows us that this mercy flows to us through the channel of the Redeemer's blood—that there is salvation in none other—that in Christ Jesus all fulness dwells—that in Him God is well-pleased—and that he is made of God unto us wisdom, righteousness, sanctification, and redemption—so that he who glorieth must glory in the Lord. This is the doctrine of the Gospel—the truth as it is in Jesus—here all its lines centre. This is the one grand TRUTH which every real Christian is persuaded of, and which all the Bible was written in order to explain, to illustrate, and to improve, by enforcing its practical tendency. If we understand this truth clearly, we shall easily perceive from it the sovereignty of divine grace in the affair of salvation; for if Jesus Christ be the only Saviour, then the sinner himself cannot be supposed to be his own Saviour in any degree. If he be a perfect Saviour, then the whole of the sinner's salvation must be comprised in his purchase and fulness. He who apprehends and believes this truth, must necessarily fix all his salvation and all his desire on Christ alone. Here is no room left for pre-requisites, qualifications, or conditions to be performed on the sinner's part; but all is of free and sovereign grace, reigning through the righteousness of Christ in conferring eternal life on the utterly worthless and destitute, and that without money and without price. I may add

4. That the *grace* which saves the guilty must be *Sovereign* farther appears from the scriptural account of man as a fallen being. The text, in mentioning both grace and mercy, plainly intimates that the objects on whom they are exercised are both unworthy and undone—they are both guilty and miserable. And such is the actual state and condition of all mankind: they are not only unable but they are unwilling to do anything aright. They are naturally *unable*, for the Scripture says they are "dead in trespasses and sins," Eph. ii. 1—5. And they are *unwilling*, for "the carnal mind is enmity against God, it is not subject to his law, neither indeed can it be." By this short and plain view of the case, it

is evident that nothing short of absolute sovereign grace can suit his condition. It is because men in general misapprehend and mistake their real state that they are so prone to oppose and reject the doctrine of sovereign grace. Nor is it at all to be wondered at, that those should dislike it who are buoyed up with a conceit of their own fancied powers, and the goodness of their will, imagining there is some room left them to do something, whereby they may more or less ingratiate themselves in the favour of their Maker. Those, however, who believe in their very hearts, that their condition by nature and practice is thus lost and desperate, may well be pleased with sovereign grace, because they know and are persuaded that only such grace and mercy can reach them. I observe, finally,

5. That saving grace is sovereign grace, may safely be affirmed also from *observation*, from *experience*, and from matter of *fact*. As to *experience*, may I not be allowed to make an appeal, and that freely, to those who know the grace of God in truth—what made them to differ from others, and from their former selves? If they have attained to any comfortable apprehension of the truth as it is in Jesus, how came they by it? Did they contribute anything towards their being in a state of salvation? Does their hope arise from anything found in or done by themselves? To all questions of this kind, every real Christian will answer in the negative, disclaiming and abhorring the thought of attributing anything to themselves. And thus the experience of every true Christian is a standing proof of the sovereignty and freedom of divine grace.

And as to *observation* and *matter of fact*, let us first of all hear what the Apostle Paul says of those in his day, Rom. ix. 30, 31. "The Gentiles which followed not after righteousness have attained to righteousness—even the righteousness of faith. While Israel which followed after the law of righteousness hath not attained to the law of righteousness." What possible account can be given of this fact without admitting the doctrine of absolute sovereignty and free grace? And into this you see the Apostle himself resolves the whole matter, ver. 32.

What now is the *Improvement* which we should make of this subject?

1. Let us beware of taking up erroneous views of the sovereignty of God. This caution is far from being unnecessary in our day. If you listen to the explanations, I think I might say, the invectives, which are poured out against this doctrine by some very zealous professors of religion, you will find them placing it, as it were, in opposition to the equity of the divine government, in the administration of the affairs of this world, and the disposal of the destinies of the human race. Now I will

take upon me to affirm that nothing can be more false, nothing more wicked, nothing more blasphemous than such a representation of the matter. The Scripture gives us no such idea of the sovereignty of God, for whenever he is represented as exercising his sovereignty, it is in extending mercy to the miserable: showing favour to the utterly worthless: in conferring his choicest favours on those that deserved his wrath. If he punish transgressors, he never violates the principles of rectitude, of equity and of justice. True, the Lord is known by the judgments which he executes in the earth; but those judgments are never unrighteous, there cannot be unrighteousness with God. Let us ever be upon our guard against admitting the supposition. And on the other hand when we keep in view that the Scriptures always represent the divine sovereignty as exercised in extending relief to the wretched and miserable, how ought we to love, esteem, and adore this glorious attribute of deity?

2. Let this subject be improved by us, also, as affording a proof of the dreadful alienation of the human heart from God. Here is a doctrine fraught with the greatest glory to the most high, and yet it is of all others the most disgustful to the proud heart of a sinner. How shall we account for this? Does it not look as if mankind envied the blessed God the peculiar glories and dignities which belong to his nature, and that they were utterly averse to grant him the honours due unto his name? Oh, let us, my brethren, beware of this. Rather let us cherish the most exalted notions of the divine sovereignty; being assured that the more we do this, and the lower we sink into humility and self-abasement, the nearer we approach unto HIM, in whose favour lies all our happiness for time and eternity.

HINTS TO OUR MODERN DISSENTERS—BAPTISTS AND INDEPENDENTS.

[*From the Christian Advocate, Dec.* 28.]

Things cannot go on much longer as they have done hitherto, amongst the independent dissenters. Many reasons conspire to render it imperative upon them to examine the ground well on which their churches are supposed to be built up, and to review the proceedings of their ministers and elders in late years, that they may really ascertain, whether they, theoretically, rest on a sound, scriptural foundation; and, if so, whether these principles are exemplified by their general practice. From the

numerous and well-authenticated facts in our possession, we fearlessly avow our belief, that, in many respects, there is as much need of searching, thoroughgoing reform in many, of these churches, and in the working of the system generally, as there is in our time-worn and sin-soiled Establishment itself. In both cases, this reform must be applied to one and the same evil, the anti-scriptural despotism of the priest, who shows himself the same in every age and in every church, when allowed to assume prerogative and power, without warrant from the Word of God, and in utter opposition to the express command and example of Jesus Christ. These men know not whence they came, whose they are, and for what they ought to live. We would urge upon the members of every dissenting church throughout the kingdom, to meet, with the book of God in their hands, and goodwill towards each other in their hearts, and discuss together, with all kindness of spirit, but with all freedom of speech, the nature and operation of the great principles which associate them as a body of believers. If their ministers be men of God, mighty in the Scriptures, and willing to follow their Lord and Master in all things, they will associate with them in this serious deliberation, and lend them every assistance in their power. If they are right already, or wish to be right in good earnest, they have nothing to lose, but everything to gain, by discussions of this kind. They will rise in the esteem and affection of their brethren, in proportion as they show themselves ready to preach and minister according to the principles and practice of the New Testament churches. On the other hand, they will have everything to fear, and deservedly so, if they shrink back from, or discountenance, or oppose, the Christian consideration of the important subject of ecclesiastical government.

Into the causes of their declension we shall not at present enter. They have declined, and that not in matters of small consequence, but in the very fundamentals of their discipline. The early congregationalists were very different men, and very different effects resulted from their arduous, self-denying, and indefatigable labours for the welfare of their fellow-men. To the honour of these worthies, it should never be forgotten, that with them, three hundred years ago, originated the doctrine of the separation of the worldly and the heavenly powers. Out of the word of God they brought this great truth, and preached it before all boldly, and themselves conformed to its divine directions. They bowed the heart before God, and refused, therefore, to bow the knee before their fellow-man. Upon this principle, they constructed their several churches, or incorporated bodies of believers, and endeavoured to build one another up on their most holy faith. This scheme of a Christian Church has been

acknowledged by our best historians to be according to the Scripture model. Mosheim, Milner, Campbell, and others, are agreed in this important particular, however much they may differ on some other points.

How, then, were these churches formed? how were believers edified, sinners brought to the knowledge of the truth, and then added to the church? Hear what Neal says of their ecclesiastical constitution, a departure from which has occasioned the evils we seek to remedy or remove in the manner mentioned above. Never, until the dissenters return to their first principles, will they be able to stand in the day of trial, which will soon be ushered in. Each body of professing Christians must reform itself before it can undertake the reformation of others.

"Their church officers (says Neal) for preaching the word, and taking care of the poor, were chosen from among themselves, and separated to their several offices by fasting and prayer, and imposition of the hands of some of the brethren. They did not allow the priesthood to be a distinct order, or to give a man an indelible character; but, as the vote of the brotherhood made him an officer, and gave him authority to preach and administer the sacrament among them, so the same power could discharge him from his office, and reduce him to the state of a private brother."

Such were the simple and evangelical views of the independents three centuries ago; all were brethren, meeting together for prayer and for mutual encouragement and exhortation. But now they acknowledge a distinct order of priests—an estate of prelacy after its kind, by virtue of which, when once imposed upon a congregation, the pastor claims a legal right to perpetual incumbency, and bids a cool defiance to every attempt on the part of his people (*his* people indeed!) to free themselves from his usurpation. These men are bred up to the priesthood at colleges founded for that purpose; are consecrated to their office by the imposition of chief-priestly hands, and, thus inducted into the living, are by law entitled to hold it as their freehold life-estate. Well may our dissenting correspondents awake in wonder and amazement from the sleep of years, and hardly know whether to trust their senses or not. The riddle is read. The mysterious apathy, the perfidious apostacy, the open treason of the *Patriot*, is now accounted for. The unwilling and ungracious apology of the *Manchester Times* (a dissenter-supported journal), is also explained. The principles on which independency is now administered are found to be at variance with the principles on which its doctrines and discipline were originally established. Those, therefore, who are iniquitously acting upon the one, must, for consistency, if not from conscience, strenu-

ously oppose the other. The dissenters will no longer be surprised at the statements we have made, and the disclosures made by several of our correspondents. Their communications are exceedingly valuable, coming as they do in evidence of the truth, to the very letter, of our previous assertions.

We stated last week, that, in one diocese alone, *there were not less than twenty applicants for episcopal ordination, from the ranks of the dissenting ministry.* We would repeat it again, with all the emphasis we can give it. A clerical friend of ours has assured us, that he himself has received several applications from priests of the voluntary principle, requesting him to employ his influence with his diocesan, for the same purpose. Now, why all this, but because they have forsaken the good old way, and, having once drunk in the worldly spirit, hanker after more and more of the world's honours and distinctions? These things must be looked into; they must be mended, or independency will soon expire.

Neal tells us further, that "any lay-brother had the liberty of prophesying or giving a word of exhortation in their church assemblies; and it was usual after sermon for some of the brotherhood to ask questions, and confer with each other upon the doctrines that had been delivered." This, one would think, was a most admirable usage; a usage sanctioned, if not prescribed, by the word of God, and well-calculated to advance the spiritual improvement of the community in the knowledge and in the goodness of our Lord Jesus Christ. It is far otherwise now. Good men have long since ceased, out of the good storehouse of the heart, to bring forth the good things of the kingdom of God. There is no *fellowship* of the holy; they meet not, as brethren, to give and to take freely what the Holy Spirit has bestowed in measure upon all and each, according to their several ability, as it hath pleased him. The pulpit is for the paid priest alone; the pews are for the paying people, who, if they don't like us, are at liberty to leave us.

The consequences of this apostacy are, in many places, visible. All power is virtually with the priest, and the people must either obey, or go forth, as their fathers did, and wander they know not whither, in search of the freedom which was their birthright, but which has been denied them in the houses they have helped to build. These evils spring from the recognition of ministers as a distinct and separate order of men, thereby dividing the church into two classes, whose qualifications, duties, and liabilities, are essentially different. The one must speak, the other hear; the one is constituted clerical, the other laical; the privilege of the former being to receive salaries and gratuities of every kind, whilst the declared duty of the latter is to

furnish his allotted contingent, to uphold, in all proper dignity, the so-called ministerial office. This division is most artificial, arbitrary, and unscriptural. The members of the church of God are brethren alike; members one of another. Whatever disturbs or destroys this original organization of the spiritual Jerusalem, must necessarily, in so far, impede or prevent the spread of Gospel truth.

That there always have been, aud always will be, offices and duties in the church, no one will attempt to deny; that these may be of such a description as to demand the whole time and attention of some of its members, is self-evident. But these men become stated and stipendiary from the peculiar circumstances of the case, and constitute, not the rule, but the exception to the rule. How does this difference between them and their brethren at all affect the relative character of the parties? The one has no fewer rights, the other no higher powers, from the mere fact of money being given and received, as the remuneration of services discharged. To talk of holding pulpits by legal right, as a species of freehold property or life estate, and founded upon ministerial prerogative, is most monstrous. This sad stain must be wiped away, or dissenters can never appear as church reformers, declaiming, however convincingly, against patronage, pluralities, and sinecures. The men against whom they level these attacks have, at least, an equal—nay, the self-same right and title, to their inheritance. It is their freehold, their life estate; and no man, on these newly-discovered principles of fashionable independency, ought to interfere in so truly personal and private an affair.

We have reason to know, that what we have written on this subject has not been without effect. The dissenters will, we have no doubt, be true to themselves and to their principles. Let their ministers be the first to exonerate themselves from the heavy opprobrium which must fall upon them, unless they show themselves free from all imputation. They must do this, not by word only, but by deed,—by calling their friends together, and satisfying them on all these points. Let the trust deeds be publicly rehearsed in the hearing of the church. How few are aware that many of the estates held on such trusts, are, to all intents and purposes, private property! The minister, who may have become a party man, has the right of the pulpit: that is secured to him by a law, the existence of which not one in a hundred of the members of the Church ever dreamt of. He may, therefore, make the best use of the premises he can, with the assistance of his partisans, whilst the injured minority, or even the insulted majority, have no redress whatever, and no other alternative than to go about their business, obliged to relinquish

all title to the chapel and school, and, perhaps, dwelling-house, which they had assisted in erecting and endowing. All these deeds should be looked into, and a right understanding be established between all the parties concerned.

Let them next institute an open conference for the consideration of the best method of carrying on and extending the work of God amongst themselves and in their neighbourhood. Let them plant infant churches; let them encourage and assist all who have the gift of utterance in speaking the word in all simplicity and godly sincerity. There is, perhaps, not a single member in any church entirely destitute of some talents and qualifications for usefulness. What a mass of effective and available power lies sleeping, or buried, in the most evangelical of our Christian communities! We are leaving our next-door neighbours to live as they list, and to die as they may, without troubling ourselves at all about the matter; whilst, at the same time, we are all zeal and bravado in our anxiety and concern for the heathen, who, by the instrumentality of our sectarian systems, may become dependencies on our spiritual office for the foreign department.

Our hope is with God and his true followers. They will not surely belie themselves, and pervert the blessings they have received at his hands. He, we know, is worthy of our trust: what he has spoken shall come to pass. The promise shall be fulfilled. Brethren, help: quit you like men; be strong in the Lord and in the power of his might; for the time of your trial is at hand!

A DIALOGUE BETWEEN MR. SIMEON, OF CAMBRIDGE, AND MR. JOHN WESLEY.

[CALVINISM CONFIRMED BY THE CONFESSION OF AN ARMINIAN.]

A young minister (Mr. Simeon) about three or four years after he was ordained, had an opportunity of conversing familiarly with the great and venerable leader of the Arminians in this kingdom; and wishing to improve the occasion to the uttermost, addressed him nearly in the following words.

"Sir! I understand that you are called an Arminian; and I have sometimes been called a Calvinist; therefore, I suppose we are to draw daggers. But, before I consent to begin the combat, with your permission, I will ask a few questions, not from impertinent curiosity, but for real instruction."

Permission being very readily and kindly granted, the young minister proceeded to ask—"Pray, Sir, do you feel yourself a

depraved creature; so depraved that you would never have thought of turning unto God, if God had not first put it into your heart?"—"Yes," says the veteran, "I do, indeed." "And do you utterly despair of recommending yourself to God by anything that you can do; and look for salvation solely through Christ?"—"Yes, solely through Christ," was the reply.

"But, Sir, supposing you were first saved by Christ—are you not, some time or other, to save yourself, afterwards, by your own works?"—"No! I must be saved by Christ from first to last."

"Allowing, then, that you were first turned by the grace of God, are you not, in some way or other, to keep yourself by your own power?"—"No." "What then are you to be upheld every hour and every moment by God, as much as an infant in its mother's arms?"—"Yes, altogether." "And is all your hope in the grace and mercy of God to preserve you unto his heavenly kingdom?"—"Yes, I have no hope but in him." "Then, Sir, with your leave, I will put up my dagger again, for this is all my Calvinism; this is my election, my justification, my faith, my final perseverance; it is, in substance, all that I hold, and as I hold it. And, therefore, if you please, instead of searching out terms and phrases to be a ground of contention between us, we will cordially unite in those things wherein we agree."

The Arminian leader was so pleased with this conversation, that he made particular mention of it in his Journals; and, notwithstanding there never afterwards was any connexion between the parties, he retained an unfeigned regard for his young inquirer, till the hour of his death.—See Mr. Simeon's Preface to his *Horæ Homoleticæ*, p. 17.

THE ANTICIPATION.

[*From the Christian Keepsake, for* 1836.]

"Pray ye, therefore, the Lord of the harvest, that he will send forth more labourers into his harvest," Matt. ix. 38.

How many are the prey of death,
By battle or disease:
How many yield in bands their breath,
Or sleep beneath the seas?
Sin the great "Moloch" of the world
His countless myriads hath unfurl'd
To death by his decrees:
Ambition, avarice, luxury, crime,
His evil angels have gone forth,
And filled with dead the rolls of time,
From south to farthest north.

How small is that heroic band,
Whose banner cry is Peace;
Who go abroad to every land,
That misery may cease!
That there Emanuel may reign,
Bursting the great Destroyer's chain:
O may that band increase!
Then shall the thorn become a rose:
The waste, a garden of the Lord;
And where no fresh'ning river flows,
Shall waters gush abroad.

How vast a field the scythe awaits!
The ripening corn is white;
Empires unbarring all their gates,
The mower's arm invite.
Come, with the harvest's songster's voice,
In hymns of heavenly love rejoice,
And God's redeeming might:
Then shall the Gospel garner fill,
The glory of the Lord draw nigh,
Peace over all the earth distil,
And praise fill all the sky. EDMESTON.

EXTRACT FROM MR. THOMAS'S 'CHALLENGE OF A DEIST ACCEPTED.'

"With regard to the doctrine of Election, I declare as my belief, that it is a Scripture doctrine: and that the spirit of the objections brought forward against it is, for the most part, exceedingly reprehensible. If there be one fact more clearly established than another, by the history of former ages, it is that, but for the intervention of SOVEREIGN MERCY the human race would have remained in unreclaimed apostacy. And as, unless duty be the direct object of a decree, a decree cannot be the rule of duty, the plea of *possible non-election*, in excuse of actual neglect of salvation, is inexcusable. The Gentile world are unspeakably indebted for salvation to SOVEREIGN MERCY. At first 'Salvation' was 'of the Jews.' It was chiefly confined within the pale of the Jewish church. But *now* it extends to all nations; and, insteadof the doctrine of Election being exhibited with a judaizing, sectarian partiality, it ought to be proclaimed as the overflowing plenitude of grace towards countless millions of the human species. Thus it was published by the Apostles: and thus it is explained, and believed by all judicious ministers, and intelligent private Christians." — *Vide A discourse on Divine Sovereignty by the Rev. Joseph Fletcher, of Stepney: the most masterly piece of reasoning, on this subject, with which I am acquainted.* —J. T.

SIR RICHARD STEELE'S LETTER TO THE POPE.

(*Continued from page* 127.)

To this method of literature it is that we owe what is of the greatest service to your cause, such a multitude of writers on all sides, who, when they come abroad into the world, defend the sublimest points by the bare repetition of words, to which when they are pressed, they are not ashamed to own that they have no such meaning as they fix to them upon any other single occasion in the whole compass of speaking; that is, none at all.

And to this it is that we owe, at length, the blessed discovery and candid profession, that it is not fit that we should have any meaning to our words, when we speak about God, the Supreme Being, whom we are to worship in spirit and truth. A profession, which if it doth not turn to your Holiness's account, it is not their fault who own it amongst Protestants.

The three great impediments to any advances towards a reformation in your church, have been always found to be these; a false learning, a real ignorance, and a system of preferments fixed and tied down to a particular system of opinions or words.

The two first often go together. There is often in the uneducated, a real ignorance without a false learning; whereas, in the others, there cannot be a false learning without a real ignorance. But both put together would have little effect against the nature of things and the irresistible force of truth, without the last of the three. Were it not for that, you would quickly find that the mask would drop from the face of things, and the clouds which false learning had wrapt about the most important points would be dissipated, and leave truth in its lovely simplicity, naked and open to every honest eye.

But your security, you find, lies in the last. Whilst the church and the world, are so closely and vitally united, and the immense riches of your archbishoprics, bishoprics, deanaries, canonries, abbeys, monasteries, cardinalships, and popedom, are all confined to the worship of the mass-book, and to the creed and decrees of the council of Trent, the sons of your church find little occasion for any such learning as may tend to poverty, but a great deal of comfort in another sort of it, which carries as big a sound amongst the vulgar, and turns to a much better account, as it brings along with it defence and riches both, and serves to support those opinions which support that church which is endowed with those riches.

I do not mention this with a view to your affairs only; but

to remind you that you have so much of this yourselves, and find so prodigious a benefit in it, that you have the less occasion to wonder at or envy the something like it amongst us Protestants.

Your Holiness needs not, I think, call in the assistance of your infallibility to judge, from all this put together, in what a condition we really are; whilst all the while we are boasting of our glorious separation from you, and deafening the bystanders, and tiring ourselves in our several ways, with loud cries about our own apostolical purity and perfection.

As far, indeed, as we are in practice separated from you, in what we ourselves condemn in your church, so far we may consistently enough boast. But, as far as we are united to you in our practice, though irreconcilably separated in words, methinks, to confess the truth, you have rather a handle of boasting against us, that we ourselves think fit to practice, in some instances and some degrees, what we profess so severely to cry out against in your church.

I forget that your Holiness hath the affairs of the world upon you. But I cannot persuade myself to make any apology, when I consider it is your interest that I should go on in this odd unusual way of speaking truth.

I have freely laid before you, what may reasonably enough give you and your cardinals a sensible pleasure. I have without reserve showed you many of the follies, weaknesses, unhappinesses, inconsistencies, and wickednesses, of us Protestants. It is but just to ourselves, now, that I should change the scene a little, and take down your satisfaction a few degrees from that height to which it may by this time be raised. I scorn to flatter you any more than ourselves; and, how should you know the true measures, either of your hopes or of your fears about Great Britain, if you be not truly informed of our advantages and happinesses as well as of the contrary. Nor is it anything more than what is reasonable, that I who have, in the former part of this address, made no scruple to give myself pain, in order to give your Holiness pleasure, should now be permitted to give you pain, in order to give myself pleasure; especially since I promise that if anything offers which it may be a satisfaction to you to know, I will without reserve intermix it, to mitigate the affliction.

Know then, Holy Father, and let the conclave of cardinals know, and let all your whole church know, and let the universal world, wheresoever your missionaries are dispersed, know, that King George now wears the crown of these realms, that the elector of Brunswick-Lunenburg is now King of Great Britain; that the Protestant branches of our Royal Family have, in him, begun

to take place; that the limited succession, so hateful to your friends, is now, not only in the dead letter of our laws, but in possession, that he is come to our wishes, safe and untouched by the dangers of land or sea, that he is not only come, but is come attended by his royal son, from whom we engage to ourselves the imitation of his father's virtues, and the continuance of our happy state; that he is surrounded with a numerous young family, who raise the delight and expectation of all who see them, with that princess at the head of them, who, if we may judge from her past enequalled conduct, seems destined and reserved by heaven for the true interest and glory of the Protestant cause,—a cause which, as far as the nature of human affairs gives leave, now promises her, in gratitude, one earthly crown in recompence for that other which her great soul formerly sacrificed to it, and assures her of a heavenly one hereafter, whatever becomes of the images of greatness in this state.

Forgive me, that I repeat it,—King George now fills the throne of Great Britain, and, believe me, notwithstanding all the intelligence of your friends, from hence, (who are ever writing only what themselves wish,) believe me, I say, he hath no thoughts of leaving us. His heart and soul are with us, and he hath too much greatness of mind to be moved, either by the brutal insults or the base misrepresentations of his enemies, to anything but what is great and becoming. He feels he hath the riches and the courage of the nation on his side. He sees himself surrounded by true friends, as well as patriots, at court. The coolest heads and the warmest hearts are in his service; and he is blessed with a first parliament, whose affections and passions are his; engaged in his cause, and inflamed with a zeal for his glory and interest, which are one with their own happiness. And what hath he to fear, thus guarded without, and possessed within of everything that can recommend a prince to the love of a people?

I can only attempt to give you some faint idea of what he is, and what we enjoy.

To see him, is to love him. Never was so much integrity, and so much constancy, and so much sweetness composed together and expressed in features. He hath the dignity of the prince, tempered with the ease and affability of the gentleman. His religion is Christian virtue, without bigotry. Justice and beneficence are all the arts of government which he desires to know, and in these he excels enough to make him the delight of mankind. The wisdom of integrity, in the public administration, is now going to show itself to the senses of the world, to be vastly superior to all the mean artifices of falsehood and cunning, and to diffuse its blessings to present and future generations.

If you would know whether this view of happiness be anything more than imaginary, ask his subjects in Germany how he governed, when his will was his law; enquire, whether he did not then think himself bound to observe the great law of nature, and whether justice and beneficence were not the measure of his administration; or else only ask them why they took leave of him at parting with floods of tears, why they followed him with the tokens of universal sorrow, and with all the signs of distress at such a separation; and then judge whether it would not be very unjust in us not to conclude, that he who hath been tried by arbitrary power, and governed with justice and goodness, when his will was the law of his government, will now be determined, by the same justice and goodness, to make our law his will, and to carry our legal happiness to a height unknown in former ages, and to place it if possible out of the reach of all future danger?

How could I dwell upon this subject, did I not fear it would be too troublesome to your Holiness!

In the midst of all this, I know you have comfortable stories sent you of the difficulties and discouragements he meets with. I confess it. He hath great difficulties to encounter. But then he hath a great soul to combat them, and an unshaken firmness of mind to go through them with glory.

I am not going to dissemble in this point. The agents for your church, and those amongst us who constantly go hand in hand with them, have without mercy embarrassed the affairs of the nation. It requires a wisdom, an application, a dexterity, a perseverance almost more than human, to rectify so many disorders and confusions, as have been introduced. All these he comes prepared to exert, to save, and establish among us.

I confess, many are the obstacles and discouragements he hath already experienced; the fierceness of a false religious zeal, kindled and fomented by your emissaries into fury; the madness of rabbles, incensed by those who can have no security but in confusion; the invectives of some pulpits, insinuating the vilest falshoods into the minds of the populace, and giving the lie, in the face of the sun, to all former professions of a sincere good-will to his interest.

Nay, it is hardly credible what I could relate to you of the usage he hath received from those who, most of all, would in time have found the want of him, had he not succeeded to this crown.

(*To be concluded in our next.*)

COMPENSATION TO THE SLAVE.

By Mrs. Abdy.

[*From the Christian Keepsake of* 1836.]

Yes, wisely and well has our Senate decided,
And the deed shall a gem in its diadem stand;
By Mercy and Justice its counsels were guided,
And Slavery's moanings have ceased in the land.

But tho' Providence thus has your fiat directed,
One proof of additional zeal I would crave;
Your care has the rights of the master protected,
Oh! let compensation extend to the slave!

Yet, what for his ills can afford reparation.
His spirits restore, or his vigour renew?
Golconda's vast wealth were a poor compensation—
Too trivial a boon were the mines of Peru.

Oh! give him the records of light and of gladness,
The "pearl of great price" for his portion decree:
There show him we all were in bondage and sadness,
Till by Christ's precious blood we were ransomed and free.

Ye have wrong'd him—ye think of those wrongs with contrition;
Like Zaccheus, a fourfold requital bestow:
Send the faithful and good on a merciful mission,
And teach him the way of salvation to know.

This, this shall be lasting and true compensation,
More pure than the ransom that lately ye gave;
For the Saviour shall speak thro' his blest revelation,
Glad tidings of freedom and peace to the slave!

DESCRIPTION OF A CAMP-MEETING IN AMERICA.

[By Mr. T. Flint, an American Minister.]

"None but one who has seen, can imagine the interest excited in a distant country, perhaps fifty miles in extent, by the awaited approach of the time for a camp-meeting; and none but one who has seen can imagine how profoundly the preachers have understood what produces effect, and how well they have practised upon it. Suppose the scene to be where the most extensive excitements, and the most frequent camp-meetings have been during the two past years, in one of the beautiful and fertile valleys among the mountains of Tennessee. The notice has been circulated two or three months. On the appointed

day, coaches, chaises, waggons, carts, people on horseback, and multitudes travelling from a distance on foot, waggons with provisions, mattresses, tents, and arrangements for the stay of a week, are seen hurrying from every point towards the central spot. It is in a grove, in the midst of those beautiful and lofty trees, natural to the valleys of Tennessee, in its deepest verdure, and beside a spring branch for the requisite supply of water.

"The ambitious and wealthy are there, because in this region opinion is all powerful; and they are there either to extend their influence or that their absence may not be noted to diminish it. Aspirants for office are there, to electioneer and gain popularity. Vast numbers are there from simple curiosity, and merely to enjoy a spectacle. The young and beautiful are there with mixed motives, which it were best not severely to scrutinize! Children are there, their young eyes glistening with the intense interest of eager curiosity. The middle-aged, fathers and mothers of families are there, with the sober views of people whose plans in life are fixed, and waiting calmly to hear. Men and women of hoary hairs are there, with such thoughts, it may be hoped, as their years invite. Such is the congregation consisting of thousands.

"A host of preachers of different denominations are there, some in the earnest vigours and aspiring desires of youth, waiting an opportunity for display; others who have proclaimed the Gospel as pilgrims of the cross from the remotest north of our vast country, to the shores of the Mexican gulf, and ready to utter the words, the feelings, and the experience, which they have treasured up in a travelling ministry of fifty years, and whose accents, trembling with age, still more impressively than their words, announce that they will soon travel, and preach no more on the earth, are there. Such are the preachers.

"The line of tents is pitched, and the religious city grows up in a few hours under the trees beside the stream. Lamps are hung in lines among the branches; and the effect of their glare upon the surrounding forest is as of magic. The scenery of the most brilliant theatre in the world is a painting only for children, compared with it. Meantime the multitudes, with the highest excitement of social feeling, added to the general enthusiasm of expectation, pass from tent to tent, and interchange apostolic greetings and embraces, and talk of the coming solemnities. Then coffee and tea are prepared, and their supper is finished. By this time the moon, for they take thought to appoint the meeting at the proper time of the moon, begins to show its disk above the dark summits of the mountains, and a few stars are seen glimmering through the intervals of the branches. The whole constitutes a temple worthy of the grandeur of God. An old man, in a dress of the quaintest simplicity, ascends a platform, wipes the dust from his spectacles, and, in a voice of suppressed emotion, gives out the hymn, of which the whole assembled multitude can recite the words, and an air in which every voice can join. We should deem poorly of the heart that would not thrill as the song is heard, like "the sound of many waters," echoing among the hills and mountains. Such are the scenes, the associations, and such the influence, of external nature so "fearfully and wonderfully" constituted as ours, that little effort is necessary on such

a theme as religion, urged at such a place, under such circumstances, to fill the heart and the eyes. The hoary orator talks of God, of eternity, of a judgment to come, and all that is impressive beyond. He speaks of his "experiences" his toils and travels, his persecutions and welcomes, and how many he has seen in hope, in peace, and triumph gathered to their fathers; and when he speaks of the short space that remains to him, his only regret is, that he can no more proclaim, in the silence of death, the mercies of his crucified Redeemer.

"There is no need of the studied trick of oratory to produce in such a place the deepest movements of the heart. No wonder as the speaker pauses to dash the gathering moisture from his own eye, that his audience are dissolved in tears, or uttering the exclamations of penitence. Nor is it cause for admiration, that many who poised themselves on an estimation of higher intellect, and a nobler insensibility, than the crowd, catch the infectious feeling, and become women and children in their turn; and though 'they came to mock, remain to pray.'

"Notwithstanding all that has been said in derision of these spectacles so common in this region, it cannot be denied, that their influence, on the whole, is salutary, and the general bearing upon the great interests of the community, good. It will be long before a regular ministry can be generally supported, if ever. In place of that, nothing tends so strongly to supply the want of the influence resulting from the constant duties of a stated ministry, as the recurrence of these explosions of feeling, which shake the moral world and purify its atmosphere, until the accumulating seeds of moral disease require a similar lustration again.

"Whatever be the cause, the effect is certain, that through the state of Tennessee, parts of Mississippi, Missouri, Kentucky, Ohio, Indiana, and Illinois, these excitements have produced a palpable change in the habits and manners of the people. The gambling and drinking shops are deserted; and the people that used to congregate there, now go to the religious meetings. The methodists, too, have done great and incalculable good. They are, generally, of a character, education, and training, that prepare them for the elements upon which they are destined to operate. They speak the dialect, understand the interests, and enter into the feelings of their audience. They exert a prodigious and incalculable bearing upon the rough back-woodsmen: and do good where more polished and trained ministers would preach without effect: No mind but his for whom they labour can know how many profane they have reclaimed, drunkards they have reformed, and wanderers they have brought home to God."

DEATH-CRIES OF THE PERISHING CHURCH.

(*Continued from page* 133.)

The second "Death-cry of the Perishing Church," opens with this ludicrous announcement:—

"The Blatant Beast has been braying horribly again. The thistle that we clapped under his tail last week seems to have driven him frantic."

In the former article, mention has been made of "Archdeacons and Rectors weeping for Church-rates, and refusing to be comforted because they are not." This the 'Journal,' in its anger, called "blasphemy." At this our Voluntary friend but laughs:—

"Why (saith he) the very clergy themselves speak of their fellow-clergy in far more freedom than this. There is William Lisle Bowles, a poet and antiquarian of celebrity, vicar of Bremhill, in Wiltshire, and canon of Salisbury, who aims such shots at some of them as would look quite savage in a dissenter. There is one passage in his poems which has made us suspect he had passed through this neighbourhood, just before writing it, and was resolved to kill two birds with one stone:—

'Save me from the sight
Of Rector-fop, half jockey and half clerk,
The tandem-driving Tommy of the Town,
Disdaining books, omniscient of a horse,
Impatient till September comes again,
Eloquent only of 'the pretty girl
With whom he danced last night.' Oh! such a thing
Is worse than the dull Doctor, who performs
Duly his stinted task, and then to sleep,
Till Sunday asks another homily
Against all innovations of the age—
Mad Missionary zeal and Bible clubs,
And *Calvinists* and *Evangelicals*.'

If such be the Gods of the journalist, we recommend him to do as the priests of Baal did of old, cry mightily to them, instead of the public, for help, and we will take up the ironical tone of Elijah, and say—"Cry aloud, for thy Gods are sleeping, or are gone a-hunting, or they are on a journey to fetch the income of those fat benefices where *they have sworn to make constant residence*, but don't."

The stale assertion, by the Tory writer, that the poor are the Church's peculiar care, is admirably dealt with. He compares it to Judas, who, while he "canted about the poor," was a "thief":—

"And was there ever a more sturdy thief than this same Establishment? Did it not, by its heads, its nursing fathers, and nursing mothers, Henry VIII., Edward VI., Elizabeth, and the Stuarts, put to death numbers of those whose consciences could not submit to its dictation? And did it not seize upon and monopolize the very heritage of those poor for whom it now pretends so much compassion? These

church-rates, they tell us, are for the benefit of the poor, that they may come and hear the Gospel 'without money and without price.' Are 3,792,885*l.*, the income of the Church by the last Commissioners' Report, furnished by the parsons themselves this very year, *no money and no price?* We think them a pretty considerable price; and we think, moreover, and can prove, that either the income is actually double this sum, or that the capital entrusted to the Church by Government has been made away with. We think this a pretty considerable price, especially when a great part of it was plundered from these very poor themselves. The Catholics, who raised this money, who built and endowed these churches, were a charitable people. In their days, before Henry VIII. and his *reformed* Church had laid violent hands on their property, there was abundant provision for the poor. Wherever the poor were, wherever they went, the doors of abbeys and almshouses were open to afford them money, provisions, medicines, and other comforts. The revenues derived from tithes were divided into four parts—one for the clergy, one for the repair and maintenance of the church-buildings, one for the pilgrim and stranger, and one for the poor. This was the case in Catholic days; but when Henry VIII. and his new Church seized upon these revenues, what did they do? They took all and divided it amongst them. The head of the Church took a good share, and divided it amongst his satellites; the body of the Church took all the rest, and divided it amongst its satellites. *It took the money for the repair of the churches, and the money of the poor, and threw both the churches and the poor upon the country.* Let it then for ever be borne in mind, *that church-rates and poor-rates were first made necessary in this country by this Church.*"

But it was a "murderer" as well as a "thief."

"It was not content with robbing, but proceeded to wet its hands in the blood of the free-minded and conscientious. Henry VIII. put numbers to death for conscience' sake. At one time he burnt six persons at once, half Papists and half Protestants, tying a Papist and a Protestant arm to arm. The Papists he killed, because they did not go far enough for him, and the Protestants, because they went too far. Edward VI., his son, instigated by the Archbishop, burnt Joan Bocher and Van Paris. Elizabeth, it is well known, proceeded in the same course, hanging, burning, and imprisoning for conscience' sake, so that, says Neal, they died in their dungeons like rotten sheep. The Stuarts followed this bloody system up, and, not content with dealing out ecclesiastical murders here, extended their atrocities to their own country (Scotland), pursuing the people like wild beasts into the mountains, in order to compel them to partake of the blessings of this compassionate Church. After the Stuarts had been driven out of the kingdom for their tyrannies, and re-called again, they renewed all their cruelties, in behalf of this Church. De Laune, the historian, states, that between the restoration of Charles II. and the revolution of King William, *sixty thousand persons* suffered severely for conscience' sake, of whom *five thousand* died in prison. At one time, this merciful Church had almost every full-grown Quaker in the kingdom, in prison. This persecuting spirit still exists in this Church. Only last year, Mr.

Childs, of Bungay, was *imprisoned* for church-rates; and Mr. Williams, of Carlow, a Friend, was *imprisoned* for tithes, and only liberated out of the vindictive clutches of the clergy by a special Act of Parliament. We say vindictive, because in both cases there was abundant property to distrain upon; but these spiritual Shylocks would have their '*pound of flesh.*' "

The Church is still characterized by the same spirit and mode of proceeding.

"Into whose corn-field has it not entered, and taken away the tenth shock? Whose field or whose garden has it not plundered? Whose pig-stye has it not ransacked? Whose hen-roost has it not scaled? Whose apple-tree has it not robbed? In Ireland it has driven a whole people to desperation, and soaked the earth with blood. And in that country or this, has it spared the poor? Let poor Watson, the shoemaker, whom it persecuted and imprisoned for some few pence of Easter dues (so called), answer this. Let Jeremiah Dodsworth and his fellow-labourers answer this. These poor labouring men were charged by the rector of Lockington, in Yorkshire, in 1833, a *tithe upon their wages;* which wages, in the highest, and that a single instance, amounted to only twenty guineas a-year; few of them more than fifteen guineas, and some not more than six. Yet did this greedy parson demand a tithe upon their hard-earned wages; his own living, by his own confession, in the Liber Ecclesiasticus, being 532*l.*! And because Jeremiah Dodsworth refused to pay this iniquitous demand, another clergyman committed him to the house of correction, at Beverley, for three months. Let Jeremiah Dodsworth and his fellow-labourers answer this claim of kindness to the poor! And let the poor tailor, Darnborough, of Ripon, and all the poor people there, that have lately been harassed by the Dean and Chapter, and their lawyer, for a tithe upon their milk, join him. If this be kindness, it is an odd way of showing it."

The 'Journal' having assigned as a reason why the Church persists in attempting to force church-rates from those who maintain their own chapels, "simply because the law enjoins us to do so," our Voluntary friend thus shows him the consequences of his own reasoning:—

"Had he lived when Nebuchadnezzar made his famous law of the fiery furnace, he would have been first at the furnace-door, to fling the righteous in, and would probably have got a worse scorching than we shall give him before we have done. In Pagan Rome he would have been eagerly employed in throwing the martyrs to the wild beasts, forcing them on gridirons, or flaying them alive; and his sole answer to all twinges of conscience, or words of the more merciful, would have been 'It is the law.' He would have been a Grand Inquisitor in Spain, racking, torturing, and consigning unhappy wretches to the flames of the auto-da-fe. He would have gloried in all the massacres of Protestants in the Netherlands—he would have been great at St. Bartholomew—in Calabria, where the poor Waldenses were butchered like sheep, hunted through the woods like deer, and cut in quarters, and stuck on posts all along the road-sides, from one town to another. He would have revelled in blood, and cried 'It is the law!' In our

own country, under the Tudors and the Stuarts—in England, Scotland and Ireland, he would have cried 'Havoc!' and been a bloody Bonner, thrusting good men into his coal-hole, till he could bring them to the stake; while he doomed his servants to the devil, if they did not bring him plenty of mellow pears: or a Claverhouse, riding over the hills, red with the gore of men murdered for their faith. But in all this, he cannot see the full enormity of his danger or his crime; he would have been one of the greatest revilers and crucifiers of Christ, for it was with this very language in their mouths that the Jews perpetrated that awful deed—'*We have a law, and by that law he must die.*'"

To some extravagant recriminations upon the Dissenters, we have the following frank reply:—

"If the Dissenters have faults, we desire they may be told of them. We know that they have learned some ugly habits of the Church—men don't become perfect all at once. Some of the old leaven of the Church—a spirit of domination and hankering after money-bags, may still hang about them; and we do desire that they may be told of it—that they may learn to avoid, and grow out of, the sins of their mother."

The following is the concluding portion of this spirited composition:—

"We warn the Church, not 'to be beware of the principles of dissent,' but *to beware of the* BIBLE! That is the great enemy that it has to fear. It is that which has been the ruin of every National Church yet—it is that which has produced all the great changes and reforms that have appeared in the Christian Church yet. It overthrew Paganism—it split asunder Popery—it ruined Monkery in this country—it is destroying it in Spain at this moment. The Catholics were deeper in worldly wisdom than the Church of England—they knew it to be an enemy, and they treated it as an enemy—they kept it down and out of sight as long as they could. Henry VIII. and Elizabeth were wiser in this respect than their successors. Henry passed an Act in 1539, called the bloody statute, in which he decreed, that 'no women, artificers, apprentices, journeymen, husbandmen, or labourers, should read the New Testament on pain of death; and Elizabeth was equally averse to it. She did not wish the people to read at all, lest it should make them less submissive. She disliked even preaching, lest the mischievous principles of Christianity should steal abroad through it; three or four preachers in a county she declared quite sufficient. Such was the policy of the Catholic Church, and of the cunning founders of the English Church; but *now* this superannuated State Church allows the Bible to walk abroad, over the whole land, and then wonders to see it produce its natural effects. Oh! foolish and stiff-necked generation! wherever that book goes, there goes freedom of spirit and opinion. There the peasant learns to feel that he is a man—and the man, that he is an immortal creature—the child of God—the heir of precious rights and a deathless hope; a being too good to be trodden on by priestly pride, or robbed by priestly pretences. It was because the peasants of Scotland had, in every mountain glen and lowland hut, listened to the animating topics and precious promises of

the ' big ha' Bible,' that they rose and resisted to the death, and cast out of their borders the bloody emissaries of this Church. And now throughout England, in city and in hamlet, in field and forest, that great charter of man is studied, and will cast down everything that is opposed to freedom of spirit and independence of purpose. Therefore we say to the Established Church—*beware of the* BIBLE !"

(*To be concluded in our next.*)

MESSRS. COX AND HOBY'S MISSION TO THE UNITED STATES.

On the evening of the first Lord's Day after the return home of these gentlemen, Dr. Cox delivered a discourse to his own congregation, in Mare-street Chapel, Hackney, the subject of which was the visit of Barnabas to the Church of Antioch: text, Acts, xi. 23. This sermon has since been printed in the ' British Pulpit,' Part XXVII, for the month of November, 1835, pp. 376—384 of Vol. IV. of that work, and thereby afforded us an opportunity of perusing it. Having conversed with both deputies before they took their departure, and pretty well knowing *to what they stood pledged* on their return, we were glad of the opportunity of seeing this sermon in print, concluding that we might, in some degree, collect from it a general idea of what has been the result of this far-famed deputation. In this, however, we have been disappointed. The sermon is characterised by a good deal of common-place declamation; and though the preacher protests against running any parallel between his own mission and that of Barnabas to Antioch, much of what is said under the first head of discussion is evidently directed, *ad captandum vulgus*. But passing this, we request the attention of our readers to a few extracts, and to the comments which we offer upon them.

" You will observe, my brethren, that Barnabas found occasion for joy in seeing the grace of God. He might have seen many other things, but they did not attract his eye; at least, they did not attract his heart. He went down to Antioch for one object. He might have seen as he passed the beauties of nature, and in the city the splendours of architecture, and in society many things to interest or to entertain him; but what he most wished to see, and to ascertain was, the grace of God; and when he saw it, it made him glad.

" But how could he see the grace of God? Why, he saw its effects; he saw what was the result of the operations of the Divine Spirit accompanying the labours of his faithful ministers and servants there. He saw religion, he saw purity, humility, faith, holy zeal, union, spirituality of mind and character, and a conduct becoming the Gospel of Jesus Christ. This he saw; and, in seeing this, he beheld the grace of God. How so? Because no natural principles could have produced these effects; because nothing but the Spirit of God can subdue and sanctify a sinner's heart; because in no one single instance can the sinner be converted to God, but by the omnipotent operation of his grace: and

wherever that takes place, wherever an individual is converted to God, there we see, not the operation of human principles, but the undoubted proof of the grace of God. Who can turn man from the error of his way but God? Who can cleanse the polluted spirit but God? Who can sanctify and save the soul, but he who shed his blood for the remission of our sins, and who gave the promise of the Father, which was fulfilled in the descent of the Holy Spirit upon the day of Pentecost? O yes, my dear hearers, it is the delight and joy of Christian ministers to see the grace of God; and whenever they see the penitential tear, the believing glance at the Redeemer's cross, a spirit of separation from the world, and of devotedness to his service; wherever they see, in whatever persons, humility and faith, and obedience to his commandments, the love of the Sabbath, and the love of the brethren, and the love of ordinances, and the love of Christ, they see the grace of God; they see that which attracts the delight and attention of superior spirits. These are movements in the human mind, these are transformations in the human character, which delight the blessed spirits above, and which give a higher tone of extacy to the very harps of the blessed.

"This is the gladness, I will freely avow to you, which has not unfrequently inspired my own and my colleague's heart, on witnessing many scenes which have invited our attention and inquiry on the American shores. We went, we beheld, we saw the grace of God, and we were glad. Those same causes which have inspired our joy in our own churches and assemblies, we have seen in powerful, in vigorous, and in extensive operation there: and we are come back to tell you that *the tidings you heard were true*, that the reports which had reached your ears from the American continent from time to time were, as respects the general progress of religion, substantially at least true, that they were not generally speaking exaggerated, and that they are tidings which may with propriety be repeated, and which must, when they are repeated and reported, excite your joy and devout gratitude to God. We have seen those operations of the grace of God in that land which convince us that the Spirit of God is not limited to one land or to one order of means, but that he works in many lands by many means, by various instruments: it is one spirit, one religion; Christ is all and in all: *we* preach Christ crucified—*they* preach Christ crucified: *that* is a name dear beyond the Atlantic as well as dear in Britain; and it is a name, above every name, that unites us all, and leads us to feel that, whatever the diversity of climate, or character, or opportunity, we are one in Christ Jesus."

Once more,

"Barnabas when he went to Antioch saw the reality of religion. It is only in the fact of *the journey* that we indentify ourselves with this individual; but, my dear friends, when we went to America we saw the reality of religion; we saw it in the union of Christian brethren, in their harmonious feeling, in their Christian love to each other, and to others who love our Lord Jesus Christ in sincerity. We saw it especially in their undaunted and unhesitating profession of religion where they felt its power. We saw it in the speaking eye, the feeling

heart, and in the eloquent tongue; in their vast assemblies, in their great combinations for the promotion of the cause of our Lord Jesus Christ, and in the mighty enterprises which they are continually undertaking, similar in their character to own own, for the spread of the everlasting Gospel, from the rising of the sun to the going down of the same. Yes, *there* as well as *here* is the reality of religion."

Now if this be a true representation of the actual state of religion among the Baptist churches in the United States, what shall we say of the calumnies that have recently been vented against them, some of which have been extracted into our pages? We beseech the reader to refer back to the 'Millennial Harbinger,' vol. I. p. 287, where he will find the testimonies of Drs. Reed and Matheson—of Messrs. Thompson, Garrison, Blackwell, Beverley, &c., and where the Baptist churches in America are held up to *execration*, as "a very pandemonium," "a collection of unhappy demons of the worst sort, who neither believe nor tremble"—the very ministers on the Lord's day preaching "Jesus Christ and him crucified," and on the next day "selling a dear brother or sister in Christ" as they would a beast of burden, or any article of merchandize! How is it possible to reconcile such a statement as this with the glowing description which Dr. Cox has given of the purity, faith, union, spirituality of mind and character, brotherly love and obedience to Christ's commands, &c., of which he was an eye and ear witness? Here is something that wants clearing up. Messrs. Cox and Hoby are persons of reputation, and of no inconsiderable influence in the Baptist denomination—*they have a character to lose*, and that character is suspended upon their giving a faithful report of the state of the American churches in reference to their religious profession. They need not be told that it is a first principle of natural religion to love our neighbour as ourselves, and that "whatsoever we would that men should do unto us, we should do even so unto them." But they know also that Christianity prefers higher claims upon its friends than these: it calls upon us to *deny ourselves* in order to serve our brethren. It is of charity, or the law of brotherly love of which the poet speaks when he says:

"She lays her own advantage by,
To seek her neighbour's good:
So God's own Son came down to die,
And bought our lives with blood."

Dr. Cox tells us that he saw religion in the speaking eye, the feeling heart, and the eloquent tongues; "in their vast assemblies, in their great combinations for the promotion of the cause of Christ, &c." But need we remind him that all this forms a very vague and uncertain criterion of *real* religion? An Apostle teaches us that a man may give all his goods to feed the poor, and his body to be burnt, yet be destitute of charity: and if that be the case with him, all his flourish about religion is a dream—he is only as sounding brass and tinkling cymbal! It would he infinitely more satisfactory to us to know from our deputies, whether the things that have been reported of the

American Baptists be true or false. For instance, it is an established maxim in the kingdom of Christ, that "there is neither Jew nor Greek, circumcision nor uncircumcision, barbarian, scythian, *bond nor free*, but Christ is all in all," Col. iii. 11. Now, is this principle recognized by these American churches, with which Dr. Cox was so delighted, or is it not? Are their sable brethren, such of the black population as profess the faith of Christ, have been baptised into his name, and yield obedience to his commands, admitted to fellowship with the whites at the Lord's table *promiscuously?* or is that "respect of persons" which the Apostle James speaks of and condemns, kept up in their churches? This, our readers must be aware, is a very different thing from the question of the abstract right of Christians possessing slaves, or even buying and selling them; and, therefore, we hope that in the forthcoming volume, which is to report the actual state of matters in the American Baptist churches, these gentlemen will not bilk the question, but put us in possession of the plain undisguised truth. If, as we are credibly informed, that distinction of cast is kept up, we do not hesitate to affirm that these churches have yet to take *the first step* in the visible appearance of Christ's Kingdom in the world.

There is another matter connected with this deputation on which we felt some anxiety to obtain correct information, and that is the much-talked-of "American Revivals." We looked through Dr. Cox's sermon, hoping to find some considerable light thrown on this subject, but were rather disappointed. The following is the only passage that has any particular reference to these revivals.

"The first manifestation of what is called 'a revival spirit,' presented itself to my own notice on the following occasion, and in the following manner. I was travelling through the States of New Hampshire and Vermont, towards Canada; I came to a place where a school-house had been erected by our denomination of Christians, by those whom we call, at least, the General Baptists—(for education is carrying on to a very great extent everywhere now, and with increasing rapidity in the United States: school-houses and seminaries of instruction bearing a religious character are rising up with surprising rapidity and increase). I came, in the course of my solitary journey, to this spot; I was invited to examine and to look into the interior of this educational institution. I had been informed by the pastor of the place, or by one connected with him, that there had been in that seminary what they term 'a revival.' There are several species of revivals; but it is not necessary to discriminate now; but there had been what is generally termed 'a revival;' and it had issued through the instrumentality of this faithful minister of Christ, in the conversion of several inmates: and, at least, ten from that school had joined the church. I was invited to look at the seminary: and after investigating its state, and examining, as far as I thought proper, into the general instruction that was given in various departments, to deliver an address to them. I went through a few of these examinations which were satisfactory, and afterwards addressed them, in the first place, with relation to the general interest of learning, and the advan-

tages of their situation with reference to the improvement of the mind. They paid attention to these remarks. Presently I felt it of course my duty and my privilege to touch upon the subject of religion. Ah! the moment I named the cross of Christ, the moment I touched upon religion, there was a speaking and a glistening eye: I saw at once an attention more fixed, more rivetted, more ardent, than I had ever witnessed before, almost on any occasion; and I could not help saying, 'Ah, this, then, is a revival! this is a revival!' It is not an external exhibition, not a forced entry upon public notice; it is not an effort of others to rouse to unnatural excitement; but it is a display of an internal grace that beams through the eye, and that speaks the love of Christ in the heart."

The perusal of this passage in the Doctor's sermon brought forcibly to our recollection a notable revival of religion which once took place among the people of Nazareth, in the days of Christ's public ministry, and which is left upon record for our admonition, Luke iv. 16—30. Our readers would do well to refer to it and mark it carefully: they will find it to throw considerable light on Dr. Cox's American Revivals; the cases are by no means dissimilar, *except in the general result!* The revival at Nazareth was totally ruined by the introduction of the doctrine of the Divine Sovereignty in the bestowal of the favours of Heaven! Dr. Cox had too much politeness and courtesy to introduce so old-fashioned and obnoxious a doctrine in a "General," or Arminian, Baptist Meeting, among whom that doctrine is as much disliked as it was formerly, by the people of Nazareth—and had he done so he might possibly have spoiled a second revival, deprived himself of the means of rounding a period in his sermon at Hackney—and, what is worse than all, have endangered his own personal safety, if there happened to be the brow of a hill in the neighbourhood, as at Nazareth, from which the zealous people might have cast him headlong down! But, we desist: enough has now been said to whet the appetite of our readers, and create anticipations of the wonderful disclosures that are likely to be produced by this EMBASSY EXTRAORDINARY.

POSTSCRIPT, No. III.

In the Postcript to the last number of the 'Harbinger,' (see pp. 139—144) we presented our friend Dickie with a few facts in illustration of what Dr. Owen terms the CONFUSION which must ever accompany or follow the adoption of the principle he is now zealously advocating, viz., that of taking the Eucharist in the absence of an official administrator. We instanced the case of three elders, all yet living, for aught we know, who adopted the same first principle—FANCY—or scheme of things, but each of whom differed materially from the other as to its application or the extent to which it should be carried out. The first of this *trio* is our good friend Dickie himself, who assures us that the Lord's Supper "can only be observed accord-

ing to its original institution and design, in a *church* or *congregation* of believers—to such a BODY and no other will the apostolic directions respecting this ordnance apply." So far so good; but what says the second elder to this? why, that our Edinburgh friend labours under a great mistake, for that it is "competent to the *lowest plurality* to commune in the Lord's Supper"—any two brethren meeting together for worship, on the first pay of the week, ought to obey their Lord's command to "eat bread and drink wine in remembrance of Him." Here now is a wide difference indeed between these two "masters in Israel;" for, with no propriety of speech can two disciples be called "a church —a congregation—an assembly—a body." Suppose then we make our appeal to the third elder which of the twain be right, what answer will he give us? Oh, he decides the question at once, and without hesitation pronounces them both wrong. This ordinance was never intended by its divine founder to be restricted to a church—congregation —assembly—a body, or even to "*the lowest plurality*," for, that, where none of these exist, a single individual—a solitary disciple should have the table spread with bread and wine of which he should eat and drink in conformity to Scripture precedent and in obedience to his Lord's command. Thus the third decides the point against the first and second, and they have to settle the matter among themselves as to which is right and which is wrong. That they cannot all be right in their views of this divine institution needs no proof—they may, indeed, be all wrong, as they assuredly are, in detaching its observance from an organized body, and its administration from the pastoral office. But to proceed.

We have seen the question gravely proposed in print, by one of the zealous advocates of the disorderly practice now under debate—"Why should a church of Christ want the ordinance of the Lord's Supper, till they obtain stated pastors?" This is certainly a natural question—and were it demanded of us to answer it, we should think we did it very satisfactorily by proposing another—"Why should the Israelites of old—the church of God, under the former dispensation, be deprived of the opportunity of offering sacrifice, merely because there was no priest at hand to officiate?" Now, he that can answer the latter question can easily answer the former. Saul evidently reasoned upon this principle; 1 Sam. xiii.; but what said the prophet Samuel to him? "Thou hast done foolishly;" and so say we in the other case, even though our friend Dickie declares he cannot see the least parallel in the two cases!

He sees nothing amiss in private brethren interfering with the exercise of the pastor's office. On this subject, however, we take leave to introduce, in this place, the remarks of one whose judgment ought to have weight with him. "We know that the divine displeasure was awfully manifested against all who presumed to interfere with the priest's office under the law, Numb. xvi. I Sam. xiii. 11—15, 2 Chron. xxvi. 16—21. The children of Israel might plead that all the Lord's people were holy; that many religious duties were common to them with Aaron and his sons; and Saul, on account of the priest's absence, might plead necessity for what he did; but none of these pleas were

sustained as sufficient to justify their interference with the priest's office. I am aware of all the objections that can be brought against the application of this to the present case; but I consider them as of no weight at all: for, though the pastors of Christian churches are neither sacrificing priests, nor types of Christ in his priestly office, yet their office is equally of divine appointment, and the official functions pertaining to it equally peculiar to them. Will any affirm, that the ministry assigned them is less sacred, spiritual, and important than that which was assigned to the ministers of religion under the law? or that the character and qualifications necessary to the proper discharge of it are of less consequence? If these things cannot be affirmed with truth, then it must be equally presumptuous in private brethren to interfere with what belongs peculiarly to the pastoral office, as it was in what belonged to the priestly; nor does the difference between these two offices, as to their nature and end, make any difference in this respect. The Christian *royal priesthood*, 1 Peter ii. 9. have no right to interfere with what is peculiar to the pastoral office, any more than the Jewish *kingdom of priests*, Exod. xix. 6. had to interfere with what was peculiar to the priestly." So far our author. Will Mr. Dickie, after reading this quotation, plead, as in p. 14. of his late pamphlet, that he "cannot see the slightest analogy or parallel between the cases—and entreat of us to point it out to him, if it exists?" We should think that it is here done very satisfactorily to those who can put two ideas together.

It has often been mentioned, in this controversy, as a powerful objection against the scheme of things which we oppose, that it is found by experience to present an obstacle to the salutary effects which ought to follow the exercise of discipline in the Lord's house. We shall explain what we here mean by supposing a case. A discipline takes place in a Christian church which ends in the separation of two or three individuals, perhaps a man and his wife, or what may be called a family compact. Now, what shall these excluded members do under present circumstances? They consult among themselves, and feeling no disposition to yield to the judgment of the church which they have left, they determine to meet among themselves for the worship of God, and their mutual edification. Presently the subject of the Lord's Supper forces itself upon them, and how are they now to act? They consult the late pamphlet of Mr. Dickie, or have been taught verbally by him and others that it is no way necessary they should be organized as the mystical body of Christ, 1 Cor. x. 17, the presence of an elder is not necessary to their acceptably communing in that divine ordinance; besides has not the learned Tertulian said, *ubi tres, ibi est ecclesia*, it is "competent to the *lowest plurality*, to take the Lord's Supper," and the question is gravely propounded, Why should a church of Christ, though only two or threein number, want the ordinance of the Lord's Supper till they obtain stated pastors? It is as much their duty and privilege to take the Supper as the church they have left, and so they proceed—to what? why, to frustrate the ends of discipline in Christ's house! Now, this is no imaginary case; we have often known it done.

Again; a man and his wife are members of a Christian church, but inconveniently situated for regular attendance. Perhaps the distance presents an obstacle—or it may sometimes be the weather—or even indisposition and the infirmities of nature render it inexpedient to them to meet with their brethren. But the question is,—are they, for any of these reasons, to be debarred of the ordinance of the Lord's Supper? They have recourse to the writings of the new school, of which our good friend Dickie is the living oracle, for a solution of this difficulty; and there they read that "the Apostles delivered this ordinance to the churches *unfettered by any restriction as to elders*"—the Saviour's command is, "Do this in remembrance of me." Here is our warrant then—Scripture precept and Scripture example. They who interfere and say, Nay, you cannot lawfully observe this ordinance, unless you have elders, must show their authority, and prove that the churches had elders before they came together to break bread." (*See Mr. D.'s late pamphlet*, p. 22.) The conclusion, therefore, at which they arrive is, that they may lawfully eat bread and drink wine at their own fireside and call it the Lord's Supper! But, has this ever been practised? Indeed, it has, and if our opponents doubt it, we are prepared to give them chapter and verse.

Now, we are quite aware of what Mr. Dickie would say to all this. He is ready to tell us that these things are wrong—that he is for restricting the observance of the ordinance to "a church—a congregation—an assembly—a body," which of course must have "many members," (1 Cor. xii. 14—20) "that to such a body and no other will the apostolic directions respecting this ordinance apply." But this is only his opinion, and that opinion is controverted by his compeers, one of whom tells him that "it is competent to the *lowest plurality* to take the Lord's Supper," and the other insists that it is the privilege and duty of one individual to do it, where a second cannot be got to join him! Now, what we could have wished of our good friend Dickie is, that before he had rashly abandoned the principles of the church in the Pleasance, and become the advocate of this new theory, he had directed his efforts to the important task of convincing his compeers of their erroneous judgment respecting this matter, and showing them the disorder which such proceedings manifestly introduce into Christ's house—*but this he has yet to do!*

Now, before we take our leave of this part of the subject, we trust our readers will excuse us if, for a moment, we glance at the operation of this principle, of detaching the Lord's Supper from an organised body, and its administration from the pastoral office, and examine what are and have been its effects among the societies that have adopted it. There is now lying upon our table a small volume, the production of one, who, in his day, was as keen and zealous an advocate for the practice of taking the Lord's Supper without a pastor as Mr. Dickie himself, or any of his associates. In one part of the book, he has occasion to lay before his readers the result of a review of the actual state of the societies with which he then stood connected, and he has sketched the outlines of the picture in lively colours. We cannot for a moment doubt that the paragraph, in which

this is done, escaped the writer, in a moment of inadvertency, and that nothing could be more foreign from the object he had in view than to give such an exposure of "the nakedness of the land," or furnish his opponents with so formidable a weapon against himself.—But so it is, that "Truth will out" in defiance of all the efforts of its adversaries to conceal it! Now, reader, weigh well the import of the following lines—every word is ponderous—we give it *verbatim.*

"*Many of our churches have suffered exceedingly from the want of good government: many of them are entirely without Presidents,* and almost all of them without men entrusted with the pastoral care! The consequence is, that the individual members feel but little responsibility. The ordinances of Christ's house are not reverenced; the wholesome discipline of the divine institute is not enforced; the righteous are grieved, and the holy profession of Christianity is wounded.*"

Here, then, we see the genuine operation of the principle of which Mr. Dickie is become the zealous advocate; behold its native fruits and effects as depicted not by an adversary but by one of its warmest partisans! May we not appeal to the common sense of every reflecting mind, for the truth and justness and wisdom of Dr. Owen's verdict, that, "If our Saviour Christ be the God of order, he hath left his church to no such CONFUSION," but that the whole is to be resolved into a departure from his revealed will as regards the duties of the pastoral office.

We are aware that some slight apology may be offered for Mr. Dickie, on the score that, being a young man, and of course possessing but little experience, he has had few opportunities of witnessing the "working of the system" of which he is now the advocate. The Baptist church meeting in the Pleasance, Edinburgh, to which he succeeded, at rather an early age, as one of its elders or presbyters, had, from the beginning, been blessed with a succession of wise and faithful pastors, who, being perfectly aware of the anti-scriptural and desolating—we might say destructive, tendency of the plan now advocated by Mr. Dickie, had uniformly set their faces like a flint against it, opposing it both from the pulpit and the press, and by that means had happily preserved the integrity of the church, and the same line of conduct would have preserved it to this day; but the division which

* As some of our readers may be at a loss to understand what is meant by these "Presidents," it may be useful to apprise them that the advocates of this new scheme have set their wits to work in order to find out in the apostolic writings an order or class of Church officers distinct from those of Elder or Deacon, and flatter themselves that they have found it in these *Presidents*. The Greek terms *Proestates* and *Proestamenoi* occur 1 Tim. v. 17. 1 Thess. v. 12. Rom. xii. 8. and our translators have rendered them "those that rule well"—"those that are *over you* in the Lord"—and "he that *ruleth*." Hence it is inferred that there were in the first churches *Presidents* distinct from the Elder, or Bishop—a mere "Fancy," as Mr. Glas has satisfactorily shown. See his Works Vol II. p. 217. The truth is that all Elders are Presidents, and all Presidents are or ought to be Elders. But it was found *convenient* to coin this distinction in order to help out a pinching point in the case referred to!—*Edit. of Mill. Harbinger.*

has recently taken place, it owes wholly and solely to Mr. Dickie and his adherents, whom nothing could satisfy but the introduction of an order of things which was to change the whole face of their profession, subvert the established principles of the church, break down the bulwarks of Zion, and introduce endless CONFUSION into the house of God —an illustration of which we have above given; and who can calmly survey it without shuddering? Had Mr. Dickie witnessed only half as much of the baneful effects resulting from his novel plan as it has fallen to our lot to be made acquainted with, he had never moved his tongue or lifted pen in advocating it; but he has suffered himself to be goaded, and incited, and pushed forwards by a number of foolish people around him, to the injury of his character, and, it is to be feared, to the ruin of his usefulness! *Hinc illæ lachrymæ!*

To the editor of this Journal, who, from his first acquaintance to the moment that he abandoned his principles, had ever entertained the most kindly feelings and warmest affection for Mr. Dickie, it is a source of regret to find him so little disposed to show any deference to the judgment of men older and wiser than himself. In a former 'Postscript' (see p. 48 of this Vol.) we took the liberty of reminding our friend, of the host of authorities which he had against him on this question of church order, hoping it might lead him to doubt his own infallibility and induce him to examine what might be said and what had been said against his favourite "FANCY." But how does he treat the suggestion? why, with the utmost contempt. He tells us he is "quite content to leave these authorities unconfronted—and to leave us in the undisturbed possession of them—from the apostolic fathers down to the present hour!" Now, must not that man have an enormous conceit of his own judgment who, on a question of this nature, can so cavalierly set at naught the wisdom of ages? Had the individuals whose names we mentioned, been the supporters of the anti-Christian apostacy, Mr. Dickie might have had some plea for treating their judgment with the disdain he does; but the case is otherwise—they were to a man the friends of pure and undefiled religion, and, in their day and generation, the ablest defenders of "the cause of God and Truth." But probably he is of opinion that none of these men ever gave themselves the trouble to investigate the subject with the care, and accuracy, and attention to the Scripture which he has done! This, we repeat, is very probably his opinion, for upon any other supposition we are unable to account, or find any excuse for the supercilious disdain with which he has treated them. But is Mr. Dickie, then, unacquainted with the controversy that took place five-and-twenty years ago upon this very identical subject, and the total failure of every writer who espoused his side of the question? Is there a solitary idea that he himrelf has advanced, which was not then brought forwards by either Dr. Watt, Mr. Ballantine, Mr. Walker of Dublin, or Mr. Wylie of Liverpool, that was not then met and refuted—and what has he himself done, but renew and repeat their long-exploded fancies?

But, not to press this matter further—if Mr. Dickie supposes that the question now in dispute between him and us was never the subject of investigation among the dissenters of Scotland until the beginning

of the present century, we beg leave to tell him that he labours under a great mistake, and that he ought to have known better!

Somewhat more than a century has now elapsed since an attempt was first made in Scotland to revive the primitive church order and discipline, by Mr. John Glas and a few friends, who, on acconnt of their views of the kingdom of Christ, had seceded, or were driven out from the Presbyterian church of that country. These individuals took the New Testament in their hands, but took nothing for granted except it were that in the churches constituted under the eyes of the inspired Apostles, and whose history and proceedings are recorded in the Acts and the apostolic epistles, were to be found the only approved pattern of what a Christian church in every age ought to be. To these writings, consequently, they had continual recourse for everything they were to believe and practise. They proceeded with the most cautious steps, coolly, calmly, and deliberately, to explore the written record for information and direction upon every point that came before them. There was nothing of the Independent, or Congregational plan of church government to be then found in Scotland. It is true that they had access to the writings of Dr. Owen, who had published two distinct treatises on this subject, vindicating the Congregational plan in opposition to that of Episcopacy on the one hand, and Presbyterianism on the other; and no doubt they borrowed from these many valuable suggestions. Mr. Glas never denied this—on the contrary, he always frankly acknowledged himself much indebted to the writings of Dr. Owen; but then he followed the latter no farther than he thought he found him following the Apostles. The fact is, that Mr. Glas, any more than ourselves, had no idea of treating with indifference and contempt the labours of those who had gone before him in exploring the same path, as certain Tyro's of the present day are doing. He gladly availed himself of every glimmering of light which he could collect from any quarter, bringing everything to the test of "the law and the testimony." And among other interesting topics, that of the Lord's Supper, in all its relations, ramifications, and multifarious bearings, engaged their fixed attention. The most ample and convincing proofs of this are to be found in the volumes of Mr. Glas; nor will the truth of what is now said be controverted by any one conversant with the contents of those volumes. In particular, the question which our friend Dickie has now stepped forwards to settle in a summary manner, became the subject of long and painful investigation, with Mr. Glas and his friends, and by them it was explored to the very bottom.* But then the conclusion at which they arrived proved to be the very opposite of that which Mr. Dickie has come to! We fear it would be of little use to ask Mr. D. to give the pages of Mr. Glas a calm and dispassionate consideration. He, alas, is for thinking a little—presuming a great deal—and so jumping to the conclusion! We would not be so unreasonable as to ask him to go through the whole five vols. of Mr.

* This piece of information was given us by the late Mr. Archibald M'Lean, thirty years ago, and it must be remembered that he was once a member of a Glasite church and consequently was well acquainted with their history and proceedings.

Glas's works. Let him begin with the piece, entitled, "A Congregation, or Church of Jesus Christ with its Presbytery, is, in its discipline, subject to no jurisdiction under heaven."—Then proceed to, "Observations on the Original Constitution of the Christian Church," both in vol. I. In the second vol., "The Unity and Distinction of the Elder's Office"—and "Of the Ordination of Elders, Ministers, Pastors, &c." He may then proceed to his "Treatise on the Lord's Supper," which he will find in vol. v.—a treatise which we do not hesitate to pronounce of unrivalled excellence, in our language: it dives into the very life and marrow of this divine ordinance—embodies the doctrines of the Gospel, and more especially that of Christ's priesthood, sacrifice, &c. &c., with the worship of his house or temple, and proves him to have been "a scribe well-instructed into the mysteries of the kingdom. Let Mr. Dickie only make himself master of the contents of this invaluable treatise, and we can tell him what will be the result—he will be heartily ashamed of all that he has lately emitted, whether from the pulpit or the press, on this deeply-important subject. He will find in the work now mentioned, a thousand considerations appertaining to this most sacred institution, which, it is to be feared, have never yet found a resting-place in his mind, if, indeed, they ever entered it all; and at by giving them their due weight, he will become "an able minister of the New Testament,"—a "steward of the mysteries of God,"—and be able to feed the flock committed to his charge with knowledge and understanding; in a word, he will prove himself to be a workman that needeth not to be ashamed rightly dividing the word of TRUTH.

What now has been the result of those detached pieces of Mr. Glas on the churches of the denomination raised by the blessing of God on his labours? Why, the most perfect unanimity on the question now debated. Who ever heard of a dispute among the Scotch Independents on that point? Ask a well-informed elder of one of those churches, as we have sometimes done, whether the Lord's Supper may be lawfully, that is, scripturally taken, in the absence of the church's pastor or pastors—and he will scarcely deign to make a reply, for he cannot easily persuade himself that you are in earnest in asking the question—so manifestly absurd does it appear to him. And, indeed, what other denomination is there besides the Scotch Baptists among whom this is now a matter of controversy? That it is and has been so among them is a fact which cannot be disputed—but should any one be disposed to attribute this to their superior light and knowledge of the Scriptures, we fear the evidence of the fact would be sought in vain! For our own parts, after much and frequent thought upon the subject, we can attribute it to nothing so probable as the influence of a few superficial thinkers, who have never given themselves the trouble to look below the surface, or to consider what their new theory leads to—and who have been the unhappy means of leading astray a number of simple-minded people whose confidence in them has been misplaced.

Here we would gladly lay down the pen, and take a final farewell of this subject; but Mr. Dickie, by attempting to fix a charge of in-

consistency, or something worse, on the Editor of the 'Harbinger,' has made it necessary to add what follows in self-defence.

It was about the time of the death of Mr. Braidwood (1830) that certain communications took place between the churches of Edinburgh and Paisley, during which, a suggestion was thrown out on one side or the other, whether the long-pending distance, which had now subsisted for twenty years or more, and which both originated and was continued by a difference of sentiment on this very question, might not be done away, and a more brotherly intercourse take place between them. This led to some discussion on the subject in the Edinburgh church, and as the writer of these lines was at that time in frequent correspondence with Mr. Dickie, the latter very courteously entreated to be favoured with the opinion of the Editor of the 'Harbinger' on this specific subject. Aware of the difficulties with which it was embarrassed, he waived the inquiry, and instead of answering his correspondent, observed a profound silence. In a short time the question was renewed in a more urgent manner; but still no notice was taken of it. While things were in this state, a very intelligent friend, one of the deacons of the church in Paisley, came to London on business, and as on all these occasions he preferred to attend the meetings of the church in Windmill-street, he was invited to spend the Lord's Day evening with us at Critchill-place, Hoxton. Among other topics which came up in the midst of an unreserved conversation, that of the pending negotiations between the Edinburgh and Paisley churches formed a prominent one. Naturally anxious to obtain all the information that could be had on this particular subject, the Editor of the 'Harbinger,' in the course of the evening, put the following question to his Paisley friend, and received the annexed answer. "Pray can you inform me how many societies there are in Scotland who are in the habit of taking the Lord's Supper without a pastor?" The answer was given promptly and without a moment's hesitation—"ONLY TWO: and even they can have no fellowship with each other;" (the reason of which, if explained at the time, has escaped our recollection.) This answer struck us forcibly—we could not forbear ruminating upon it.—"And is it for the sake of two small knots of ——— persons, of this description," said we, "that the churches of Edinburgh, Paisley, &c. &c., must be kept at a distance from each other, and prevented from co-operating, hand and heart, in promoting the extension of the kingdom of their Lord and Master in the world?" A train of reflections ensued, which need not be specified in this place: suffice it to say, that it was under these impressions that the letter to Mr. Dickie was written, from which he has given his friends a short extract—and of which, with unfeigned regret we say, he has made such a perverse use. One of his first steps, after the receipt of the letter, was to communicate just as much of its contents as suited his purpose, *and no more*, to the church in Edinburgh, and that in express violation of an injunction which it contained, that he should say nothing of our opinion on the subject, in any quarter—and at the same time reminding him that we should not choose by any arrangements that might be entered into, by the churches of Paisley and

Edinburgh, to be brought into contact with certain societies in our own neighbourhood, with whom, under present circumstances we could have no religious fellowship. But, in addition to what has been said on this point, we must beg of our readers to keep in mind that while these things were in progress, Mr. Dickie had never avowed himself an advocate for the practice of taking the Lord's Supper without a pastor—or, if he had, it was entirely unknown to us. The whole of the discussions then going forward were confined to the question of forbearance with such small bodies as might be in the practice of it—and to this and this alone must what we said on the subject be considered as applying. Of Mr. Dickie's opposition to the practice itself, not the slightest doubt had ever then entered our mind. This may account to our friends for the confidence we had in him, that in any arrangement he and the church in Edinburgh might make with Paisley, he would take care not to commit himself and the other churches in the connexion, as being indifferent to the evils of that practice. But mark how very different the case now stands! Mr. Dickie has advanced into a fearless advocate of the practice, and has been beating up for recruits in every quarter, and, as we think, in a manner, little creditable to either himself or his party. On this point we could say much were we disposed—but we spare him! The very first intimation which we had of his change of colours, was from a letter which he wrote to a much esteemed friend and brother at Nottingham, about the end of the year 1834, and which letter was kindly sent us for perusal. We read it with mingled sentiments of surprise and sorrow. Both these sensations were expressed by us on returning it, and further adding, that Mr. Dickie was little aware of what he was doing in becoming the advocate of the practice in question—that he would find the ground hollow under him every step he took—that we could, in fifteen minutes, place him in inextricable difficulties—but we were determined not to meddle with the matter—we had had enough of it in times past—that it belonged to the churches in Scotland to manage the controversy, and in their hands we left it. Mr. Dickie, may, if he pleases, take to himself the credit of having forced us from the neutral ground which we had marked out for ourselves, and if in the issue he comes out of the field of battle with flying colours, he will have something on which to plume himself, throughout the remainder of his days, as a soldier of the church militant! We have now done.

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&c.

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ON THE MINISTRY OF ANGELS.

HEB. i. 14.—*Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*

As this is one of the most clear and precise accounts we meet with in the sacred volume, of the nature and offices of angels, it may form a proper basis for a few reflections on that subject.

1. They are spirits. They have not those gross and earthly bodies which we possess; sluggish, inactive, and incapable of keeping pace with the nimble and more rapid movements of the mind.—"Who maketh his angels spirits: his ministers a flame of fire." They resemble fire in the refined subtlety of its parts, and the quickness and rapidity of its operations. They move with an inconceivable velocity, and execute their commissions with a despatch of which we are incapable of forming any adequate apprehension.

The Apostle Paul styles them angels of light, probably not without a view to the ease with which they transport themselves to the greatest distances, and appear and disappear in a moment. From their being called spirits, it is not necessary to conclude that they have no body, no material frame at all: to be entirely immaterial is probably peculiar to the Father of spirits, to whom we cannot attribute a body, without impiety, and involving ourselves in absurdities. When the term spirit is employed to denote the angelic nature, it is most natural to take it, in a lower sense, to denote their exemption from those

gross and earthly bodies which the inhabitants of this world possess. Their bodies are spiritual bodies, "for there is a natural body, and there is a spiritual body;" the latter of which the righteous are to receive at the resurrection, who are then to be made equal to the angels.

The passage just before adduced seems to exclude the idea of the utter absence of matter: "who maketh his angels spirits: his ministers a flame of fire."

2. These spirits are very glorious. They occupy a very exalted rank in the scale of being, and are possessed of wonderful powers. They are celebrated by the psalmist as "those who excel in strength." To this it may be objected, that David, in describing man, represents him as made a little lower than the angels: it should, I apprehend, be rendered, "for a little time lower than the angels," that is, during the time he, the Son of God, condescended to become incarnate. Their great power is sufficiently manifest from the works they have performed by divine commission:—the destruction of the first-born of Egypt; the overthrow of Sodom and Gomorrah; the destruction of an hundred and eighty-five thousand men in Sennacherib's army. One angel destroyed seventy thousand men, by bringing a pestilence, when David numbered the people of Israel.*

Their appearance was such as to fill the greatest of prophets with consternation and horror. "And there remained no more strength in me,† and my comeliness was turned into corruption, and I retained no strength." With ease an angel rolled away the stone, a large fragment of rock, laid at the door of our Saviour's sepulchre: and at the sight of him the Roman guard trembled, and became as dead men. "After these things I saw another angel coming down from heaven, having great power, and the earth was lightened at his glory."

3. They are not less distinguished for moral excellence than by the possession of great natural powers. The usual denomination given them in the Scriptures is, "*Holy* angels." They consist of such spirits as stood fast in their integrity, when many of their associates involved

* 2 Sam. xxiv. 15. † Dan. x. 8.

themselves in ruin by wilful rebellion. They are styled, by the Apostle Paul, "elect angels," who are confirmed in a state of happiness by being, along with the church, reduced under one Head, the Lord Jesus Christ. Their confirmation, in a state of obedience and felicity, is owing (there is every reason to conclude) to their union with him, and their being included in an eternal choice of special election and favour.

They are Christ's holy angels. To this mystery there are several allusions in the Epistles to the Ephesians and Colossians: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven, and which are on earth."

II. They are ministering spirits. Their employment and office is to minister in the presence of God. Their habitation is heaven, that is, the place where God has fixed his throne and manifests his glory. They are emphatically described by this circumstance, "The angels that are in heaven." There is, doubtless, a place in the immense dominions of the Deity, where God is beheld in his glory, and where he is worshipped with the highest forms of love and adoration. "Swear not at all: neither by heaven, for it is God's throne," &c.* Thither Jesus ascended when he left our world; there he sits on the right hand of the Majesty on high; and there it is that the holy angels reside, as their fixed habitation. From thence it was the rebellious spirits were expelled, "who kept not their first estate, but left their own habitation."† "Bless the Lord, all ye his angels, that excel in strength; that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure."‡

Their employment is to minister to God in the exalted services of the celestial temple. This is the proper business and happiness of heaven, and in this the holy angels are habitually employed. To contemplate the perfections,

* Matt. v. 34. † Jude, 6. ‡ Ps. ciii. 21.

to celebrate the praises of the Great Eternal; to bow before him in lowly prostrations, and to render him the honour due unto his wonderful works in nature, providence, and grace, is their proper employ. As more of God is conspicuous in the mystery of redemption than in any other work, this will occupy a proportionable part in their praises. "And I beheld," saith the Apostle John, "and heard the voice of many angels around the throne, and around the four living creatures, and around the four-and-twenty elders, and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

It is not for us to conceive in what particulars the services of heaven consist, after what manner the glorious Supreme will display himself, and by what forms of adoration he will be praised. These mysteries are hid from us; "for who hath ascended up into heaven?" Yet we may be certain they will be, in the highest degree, pure, spiritual, and sublime; the noblest exercise of the most exalted faculties on the greatest and best of Beings.

The term ministering spirits (λειτουργικὰ) used here, signifies that species of services which is employed in sacred things. It is true, the Apostle John declares, that in the New Jerusalem he saw no temple, for a temple implies a building appropriated to the worship of God, in contradistinction to the secular purposes to which other edifices are applied. In this sense there will be in heaven no temple, because the whole of those blessed regions will be filled with the immediate presence of God, and so be a temple. There was no room for a separation of any part to a sacred and religious use, when all was sacred. The reason the Apostle John assigns for this circumstance, sufficiently explains his meaning: "And I saw no temple therein, for the Lord God and the Lamb are the temple thereof." On that immediate presence which fills the heavenly world, the angels are constant attendants; they continually stand before the Divine Majesty.

The most exact representation of the heavenly world (considered as a place) that was ever given to men, was

the ancient tabernacle, formed after the pattern given in the Mount.* The mercy-seat was attended with two cherubim and the two curtains which formed the tabernacle were filled with figures of cherubim, "With cherubim of cunning work shalt thou make them."†

In the visions of the ancient prophets, when a glimpse of heaven was given, every appearance of God was attended with creatures of an angelic order. "A fiery stream issued forth, and came forth from before him; thousands of thousands ministered unto him, ten thousand times ten thousand stood before him." (Daniel.) See also Isaiah: "In the year king Uzziah died, I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim." Ezekiel "beheld the cherubim, over which was a sapphire firmament, over which a throne was seen, and one sitting upon it like the appearance of a man, whose head was encircled with a rainbow. "This," he adds, "was an appearance of the likeness of the glory of God."

"Then the Spirit took me up, and I heard behind me a great rushing sound, saying, Blessed be the glory of the Lord from his place. I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and the noise of a great rushing."‡

Our Lord warns us against despising the least of those who believe on him, from this consideration, "That their angels do always behold the face of God in heaven." The angel who appeared to Zachariah, thus announces himself, "I am Gabriel, who stand in the presence of God."

Though they are so superior, they, with much alacrity, engage in offices of love to believers, from a consideration of the dignity which awaits them; they are hastening on to possess salvation.

Believers are soon to be associated with them, to be sharers of their privileges, partakers of their glory. Infantine as is their present weakness, they are considerable on account of their future greatness. The infant of the family is not neglected or despised by the more advanced

* Heb. ix. 23, 24. † Exod. xxvi. 1. ‡ Ezek. iii. 12, 13.

branches of it; they anticipate the development of its faculties. They know the time will arrive when it will attain an equality with themselves. They that shall be thought worthy to obtain that world, at the resurrection of the just, "shall be equal to the angels."

Though they are now mortal, they are the heirs of immortality.—Though they are encompassed with infirmities and imperfections, those blessed spirits well know they will shortly become entirely like Christ.—Though they are immersed in trifling cares, and have necessarily much intercourse with the things of time and sense, they entertain noble thoughts, cherish high expectations, and, having the first-fruits of the Spirit, groan, earnestly desiring to be delivered. And, ever and anon, wet with the dews of heaven, and anointed afresh with the Holy Spirit, they wear upon their spirits the divine impress, which these blessed spirits distinctly perceive.

The intimate union of believers with the Lord Jesus Christ, to whom angels are in immediate subjection, also entitles them to their benevolent offices. They are members of Christ, his brothers and sisters; they are taken into a still closer relation than the conjugal one: and are parts of that nature in which the Lord is glorified.

Consider the nature of the benevolent offices which angels perform for the church. They are not the servants of the church, but the servants of Christ for the benefit of the church. Their stated employment is to minister in heaven, whence, on particular occasions, they are sent on benevolent embassies for the good of the church. What are these services? What have angels done, and what are they doing for the benefit, and in behalf of the heirs of salvation?

The heirs of salvation have often been indebted to angelic interposition for their protection in seasons of extreme danger; for example, Daniel in the lion's den; Peter's rescue from prison; Peter and John, (see Acts v.); the deliverance of Elisha at Dothan.* "He shall give his angels charge over thee, lest thou dash thy foot against a stone." "The angel of the Lord encampeth about them

* 2 Kings vi. 15—17.

that fear him." Many are the secret deliverances for which we are indebted to angelic influence.

The angels possess a moral influence, equal in extent, though of an opposite nature, to that which evil spirits exert. They assist in dying moments, to convey the spirit to the mansions of peace; they let those gleams of heaven into the soul, which are then so greatly needed, and so truly refreshing. And, finally, they will gather the saints together in the presence of Christ at the last day, and vindicate their cause by a final victory over their enemies. "The harvest is the end of the world, and the angels are the reapers." "The Son of Man shall send forth his angels, and shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire." ROBERT HALL.

A RESTORATION OF THE ANCIENT ORDER OF THINGS.

BY A. CAMPBELL.

"Holy Father! now I do not pray for these only, but for those also who shall believe on me through their word, that they all may be one. That the world may believe that thou hast sent me." The testimony of the Apostles, the Saviour makes the grand means of the enlargement and consolidation of his empire. He prays that they who believe on him through their testimony may be united. And their union he desires, that the world may believe that he was sent of God, and acted under the authority, and according to the will of the God and Father of all. The word of the Apostles, the unity of those who believe it, and the conviction of the world are here inseparably associated. All terminate in the conviction of the world. As the Father so loved the world that he gave his only begotten Son; as the Son so loved the world as to become a propitiation for its sins; and as the Spirit came to convince the world of sin, of righteousness, and of judgment, the conviction of the world is an object of the dearest magnitude in the estimation of the heavens. All the

attributes of Deity require that this grand object be achieved in a certain way, or not at all. That way or plan the Saviour has unfolded in his address from earth to heaven. We all must confess, however reluctant at first, that, in the government of the world, there are certain ways to certain ends, and if not accomplished in this way they are not accomplished at all. The fact is apparent, and most obvious, whether we understand, or can understand the reason of it. As well might Israel have dispossessed the Canaanites in any other way he might have devised, as we attempt to carry any point against the established order of heaven. Israel failed in his own way; in God's way he was successful. We have failed in our own way to convince the world, but in God's way we should be victorious. Wisdom and benevolence combined constitute his plan, and although his ways may appear weak or incomprehensible, they are, in their moral grandeur of wisdom and benevolence, as much higher than ours, as the heavens are higher than the earth.

For anything we know, it was in the bounds of possibilities for the Saviour to have founded his kingdom without Apostles or their word; but we are assured, from the fact of their having been employed, that his wisdom and benevolence required, in reference to things on earth and things in heaven, that they should be employed. If, then, as is evident, there is a certain way in which Christianity can pervade the world, and if the unity of the disciples is an essential constituent of this way, how grievous the schisms, how mischievous the divisions amongst them! While they are contending about their orthodox and their heterodoxisms they are hardening the hearts of the unbelievers at home, and shutting the door of faith against the nations abroad. While the Saviour, in the prospects of all the sorrows that were about to environ him, in the greatness of his philanthropy, forgetful and regardless of them all, was pouring out his fervent desires for the oneness of his followers, many that call themselves his disciples are fomenting new divisions, or strenuously engaged in keeping up the old ones. They, in fact, prefer their paltry notions, their abstract devices, their petty shibboleths to the conversion of the world. Yes, as one of

the regenerate divines said, some time since, he would as soon have communion with thieves and robbers, as with those who disputed his notions about eternal generations, or eternal procession, or some such metaphysical nonsense; so, many, in appearance, would rather that the world should continue in Pagan darkness for a thousand years, than that they should give up with a dogmatic confession, without a life giving truth in it. From the Roman pontiff down to a licensed beneficiary, each high priest and Levite labours to build up the shibboleths of a party. With every one of them, his cause, that brings him a morsel of bread, is the cause of God. Colleges are founded, acts of incorporation prayed for as sincerely as the Saviour prayed for the union of Christians in order to the conversion of the world, theological schools erected, and a thousand contributions levied for keeping up parties and rewarding their leaders.

I have no idea of seeing, nor one wish to see, the sects unite in one grand army. This would be dangerous to our liberties and laws. For this the Saviour did not pray. It is only the disciples of Christ, dispersed amongst them, that reason and benevolence would call out of them. Let them unite who love the Lord, and then we shall soon see the hireling priesthood and their worldly establishments prostrate in the dust.

But creeds of human contrivance keep up these establishments; nay, they are declared by some sects to be their very constitution. These create, and foster, and mature that state of things which operates against the letter and spirit of the Saviour's prayer. The disciples cannot be united while these are recognized; and while these are not one, the world cannot be converted. So far from being the bond of union, or the means of uniting the saints, they are the bones of controversy, the seeds of discord, the cause as well as the effect of division. As reasonably might we expect the articles of confederation that league the Holy Alliance to be the constitution of a republic, as that the Westminster or any other creed should become a means of uniting Christians. It may for a time hold together a worldly establishment, and be of the same service as an act of incorporation to a Presbyterian congregation, which enables it to make the unwilling

willing to pay their stipends, but by-and-by it becomes a scorpion even amongst themselves.

But the constitution of the kingdom of the Saviour is the New Testament, and this alone is adapted to the existence of his kingdom in the world. To restore the ancient order of things this must be recognized as the only constitution of this kingdom. And in receiving citizens they must be received into the kingdom, just as they were received by the Apostles into it, when they were in the employment of setting it up. And here, let us ask, how did they receive them? Did they propose any articles of religious opinions? Did they impose any inferential principles, or require the acknowledgment of any dogmas whatever? not one. The acknowledgment of the king's supremacy in one proposition expressive of a fact, and not an opinion, and a promise of allegiance expressed in the act of naturalization, were every item requisite to all the privileges of citizenship. As this is a fundamental point, we shall be more particular in detail.

When any person desired admission into the kingdom, he was only asked what he thought of the king. "Dost thou believe in thine heart that Jesus of Nazareth is the Messiah, the Lord of all?" was the whole amount of the apostolic requirement. If the candidate for admission replied in the affirmative—if he declared his hearty conviction of this fact—no other interrogation was proposed. They took him on his solemn declaration of this belief, whether Jew or Gentile, without a single demur. He was forthwith naturalized, and formally declared to be a citizen of the kingdom of Messiah. In the act of naturalization, which was then performed by means of water, he abjured or renounced spiritual allegiance to any other prince, potentate, pontiff, or prophet, than Jesus the Lord. He was then treated by the citizens as a fellow-citizen of the saints, and invited to the religious festivals of the brotherhood. And whether he went to Rome, Antioch, or Ephesus, he was received and treated by all the subjects of the Great King as a brother and fellow-citizen. If he ever exhibited any instances of disloyalty, he was affectionately reprimanded; but if he was guilty of treason against the king, he was simply excluded from

the kingdom. But we are now speaking of the constitutional admission of citizens into the kingdom of Jesus Christ, and not of anything subsequent thereunto. The declaration of the belief of one fact, expressed in one plain proposition, and the one act of naturalization, constituted a free citizen of this kingdom. Such was the ancient order of things, as all must confess. Why, then, should we adopt a new plan, of our own devising, which, too, is as irrational as unconstitutional.

Let me here ask the only people in our land who seem to understand the constitution of our kingdom, and the laws of our King, in these respects, why do you, my Baptist brethren, in receiving applicants into the kingdom, ask them so many questions about matters and things which the Apostles never dreamt of, before you will permit them to be naturalized? Although you do not, like some others, present a book for their acknowledgment, you do that which is quite as unauthorized and as unconstitutional.

Your applicant is importuned in the presence of a congregation who sit as jurors upon his case, to tell how, and why, and wherefore he is moved to seek for admission into the kingdom. He is now to tell "what the Lord has done for his soul, what he felt, and how he was awakened, and how he now feels," &c. &c. After he has told his "experience," some of the jurors interrogate him for their own satisfaction; and, among other abstract metaphysics, he is asked such questions as the following:—"Did you not feel as though you deserved to be sent to hell for your sins? Did you not see that God would be just in excluding you from his presence for ever? Did you not view sin as an infinite evil? Do you not now take delight in the things which were once irksome to you?" &c. &c. If his responses coincide with the experience and views of his examiners, his experience is pronounced genuine. He not unfrequently tells of something like Paul's visions and revelations, which give a sort of variety to his accounts, which, with some, greatly prove the genuineness of his conversion. Now, what is all this worth? His profession is not that which the Apostles required; and the only question is, whether the apostolic order or this is the wiser,

happier, and safer. When the eunuch said, "Here is water, what doth hinder me to be baptized?" Philip said, "If thou believest with all thine heart, thou mayest." He replied, "I believe that Jesus Christ is the Son of God." Philip then accompanied him into the water, and immersed him. None of your questions were propounded—no congregation was assembled to judge of his experience. Philip, as all his contemporaries did, took him on his word. Now, I think, brethren, that you cannot say I assume too much when I declare my conviction that the apostolic method was better than yours. You object that a person's saying he believes what the eunuch believed does not afford you sufficient evidence to disciple him. Well, we shall hear you. But let me ask, If he heartily believe what the eunuch believed, is he not worthy of baptism? "Yes," I hear you respond. Now for his saying he believes. What have you but his saying he feels or felt what he described as his experience? You take his word in that case when accompanied with manifest sincerity, why not, then, take his word in this case when accompanied with manifest sincerity? Yes, but say you, any person can learn to say that he believes what the eunuch believed. Admitted. What then? Cannot any person who has heard others catechised or examined for his experience, learn too to describe what he never felt? So far the cases are perfectly equal. The same assurance is given in both cases. You take the applicant on his own testimony—so did they. We both depend upon his word, and we grant he may deceive us, and you know he has often deceived you. But we could easily show, were it our intention, that you are more liable to be deceived than we. But we leave this, and ask for no more than what is abundantly evident, that the apostolic plan affords the same assurance as yours. We have the word of the applicant, and you have no more. These considerations show that the apostolic plan is the wiser and the safer. It is more honourable to the truth, too. It fixes the attention of all upon the magnitude of the Gospel faith—upon the magnitude of the fact confessed. It exalts it in the apprehension of all as the most grand, sublime, and all-powerful fact. It makes it to the disciple, in his views, what the Saviour is

in all the counsels of God—the Alpha and the Omega. It shows its comprehensive and fundamental import, which in fact transcends every other consideration. Moreover, the disciple thus baptized is baptized into the faith, but on the modern plan he is baptized into his own experience. It is then most honourable to the saving truth.

But, says one, You may soon get many applicants in this way. Stop, my friend, I fear not so many. You will, if you interrogate the people, find many to say they believe what the eunuch believed, but you cannot persuade them to do as the eunuch did. They will confess with their mouth this truth, bu tthey do not wish to be naturalized, or to put themselves under the constitution of the Great King. Their not moving in obedience proves the truth does not move them. But when any person asks what the eunuch asked, he, *ipso facto*, shows that his faith has moved him, and this authorized Philip to comply with his desires, and should induce us to go and do likewise. When the ancient order of things is restored, neither more nor less will be demanded of any applicant for admission into the kingdom, than was asked by Philip. And every man who solicits admission in this way—who solemnly declares that, upon the testimony and authority of the holy Apostles and Prophets, he believes that Jesus is the Messiah, the Son of the living God, should forthwith be baptized without respect to any questions or dogmas derived either from written creeds or church covenants. But I have wandered far from my investigation of the merits of the arguments in favour of creeds—so far that I cannot approach them until my next. A. C.

N.B. The Editor of the 'Millennial Harbinger' would earnestly recommend the preceding Essay to the serious consideration of the pastors of Dissenting Churches on this side the Atlantic. The usual mode of receiving members to baptism and church communion is most abhorrent to the New Testament, and goes to show that the bond of union in such churches is not "the one faith," but a good opinion of each other's state, founded on their mutual experience, *e. g.* "Thus and thus I have felt, and *therefore I hope.*"! We have in our possession a letter written by a Baptist Minister of great talents, many years ago, in which the manifest evils of the present way of proceeding are set in a very just and striking light—and we may probably lay it before our readers ere long.

T

ON THE SOVEREIGNTY OF GOD.

SECOND DISCOURSE.

EXOD. xxxiii. 19. "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."

It must be regarded as a very convincing proof of the alienation of the human heart from God, that those doctrines which bring the greatest glory to the Most High are such as are most displeasing to men in their unrenewed state. This is so generally the case, that it looks as if mankind envied the blessed God his peculiar glories and dignities, and were utterly averse to grant him the honour due unto his name. Of the truth of this remark we have a striking instance in what relates to the subject before us. In the verses preceding the text, we find Moses, the Jewish legislator, petitioning the Lord to show him his glory: and the Lord immediately mentions this as one eminent branch of it—namely, the exercise of his SOVEREIGNTY in showing grace and mercy to the guilty children of men: "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy;"—in which declaration a sentiment is contained that is most disgustful to human nature in its present proud, deceived, and depraved state.

We had this subject under consideration in a former discourse, when we endeavoured to show from the words of the text that the grace of God which brings salvation to perishing sinners is divinely *sovereign.* This we endeavoured to demonstrate from the express testimony of Scripture—from Scripture inferences—from the Gospel method of salvation—from the real state and condition of fallen man—and from general observation and experience. We shall now proceed to illustrate, confirm, and improve the subject.

The question has been often asked, upon a supposition that the doctrine of divine sovereignty be true—"What is the use of it—what practical purposes can the preaching or promulgation of it answer? Is it not rather a forbidding and discouraging sentiment? Can it be of the least possible service to any of the human race to be taught, and to receive this doctrine?" Now, to these questions I address myself—and I propose to answer them by showing

1st, That this doctrine brings the greatest glory to God on the one hand, and

2d, That it must be of signal service to man, on the other.

First, I remark that this doctrine brings the greatest glory to God, and tends above all others to raise our estimation of his character. It gives the highest and most exalted idea of the adorable Creator and disposer of all things. It is the height of absurdity to suppose that anything greater than the Most High can exist—it is impossible to imagine anything greater than God, or to have too elevated notions of him. But if we discard the attribute of sovereignty, we must entertain very low and defective views of him indeed! A God without sovereignty is no God at all, but a mere phantom of the creature's imagination—and to those who entertain such low and degrading sentiments, Jehovah might well say, "Thou thoughtest that I was altogether such an one as thyself." No, brethren, let us never forget that sovereignty is essential to Deity. We may take a lesson on this subject from the Apostle Paul. He had been discussing this most interesting and sublime doctrine, in Romans, chaps. viii. ix. x., and in chap. xi. he resumes the consideration of it, in reference to God's dealings with the Jews and Gentiles, in casting the former out of his covenant, in consequence of their rejection of the Messiah, and grafting the Gentiles into the good olive tree, when he winds up his whole argument in those striking words, "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him and it shall be recompensed to him again? For *of* him, and *through* him, and *to* him are all things to whom be glory for ever. Amen."

Try, now, my brethren, if you can find language that can give a more exalted idea of Deity than this. The Apostle sums up his view of the divine character in three words: "*of* him, *through* him, and *to* him are all things." All things are *of* him, as the Creator, for he spake and it was done—he commanded and all his works stood fast. All things are *through* him, for it is in virtue of his perpetual sustentation, concurrence, and management, that all things subsist—he upholds them in their order and existence by the word of his Almighty power, and every event in providence is subject to his control. He doth whatsoever pleaseth him in the armies above and among the inhabitants of this lower world, and none can stay his hand, or say unto him, What doest thou? While all things are *to* him, as they conduce to the praise of his glory and the honour of his perfections—even the heavenly host sing "For thy pleasure they are and were created." And as the Apostle introduces those grand thoughts when treating of the divine sovereignty, let us be taught by his example, in all our thoughts of the blessed God, to connect the

idea of sovereignty with all his perfections and attributes, if we would think aright of him, or would think and speak of him in the language and spirit of an inspired Apostle. In fact, if our thoughts of God are regulated by his own word, we shall perceive that sovereignty is a general attribute which belongs to, and is, the crowning glory of all the other perfections of the divine nature, whether we regard his infinite wisdom—power—holiness—justice, or goodness. For instance,

His WISDOM is distinguishingly glorious, because it is sovereign. For though he does and will perform everything in infinite wisdom, yet he is not thereby confined or limited to take the methods he actually has taken in the formation and disposal of his creatures. He might have displayed the infinity of his wisdom and knowledge in very different ways than those which he has chosen; in ways utterly unknown to us finite mortals, and quite inconceivable by us. And, should we attempt to limit him in this respect, we should deny him the special glory of his unsearchable wisdom and prudence.

His POWER also is peculiarly glorious, because it is sovereign—it is such as could be exerted every possible way according to his sovereign pleasure. This is what Jehovah glories in before his creatures. "See now that I, even I am he, and there is no God with me: I kill and I make alive; I wound and I heal; neither is there any that can deliver out of my hand," Deut. xxxii. 39. And when speaking of the sovereignty of his power towards Pharaoh, the Lord says, "Even for this same purpose have I raised thee up, that I might show *my power* in thee, and that my name might be declared throughout all the earth," Rom. ix. 17.

But that which more especially concerns us at present, is to see how the HOLINESS and JUSTICE of God are exalted by this glorious attribute of sovereignty. Both these perfections are so necessary to the divine nature, that one would think there was no room for sovereignty to appear; because perfect holiness requires the utmost abhorrence of all sin, and perfect justice requires that it should be punished to its utmost desert. And, as both of these are necessary to the honour of the divine government, one would conceive that there remained no possible way for mercy to be exercised towards sinners. But infinite wisdom has found out a method in which the great moral governor of the universe can display his sovereignty in the manifestation of his holiness, and the exertion of his justice. And this is the great mystery of godliness—that stupendous theme into which angels desire to look. For, having found out a ransom to deliver—an all-sufficient substitute for sinners—one every way able to take the sinner's place, he can, in any case, accord-

ing to his mere good pleasure, inflict the penalty due for sin, either upon the sinner or receive satisfaction at the hands of his surety. Yea, so unlimited is this sovereignty, that he can execute deserved vengeance for the least deviation from his holy law; or he can transfer the guilt of the most atrocious crimes and exact the punishment that was due to the greatest sinners, upon the person of the surety. This is a glorious manifestation of sovereignty, and the wisdom of God is wonderfully displayed in the whole process of the way of salvation. Jehovah himself is thus represented as delighting in it. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me (my revealed character), that I am Jehovah which exercises loving-kindness, judgment, and righteousness in the earth, for in these things I delight, saith the Lord," Jer. ix. 23. And, here, let me not fail to remark that if we would study this subject to the best advantage, we must take our standing on Mount Calvary, and prosecute our enquiries at the foot of the cross,

When God's own well-beloved Son
Went mourning to the grave;
And died accurst for sin, that grace
Might dying sinners save.

From what hath been already said, it is abundantly manifest that the divine GOODNESS and loving-kindness displayed in man's salvation is likewise sovereign. This is so fully expressed in the words of the text, that it requires no further proof. Neither is the Lord of heaven and earth confined to any rule of equity in dispensing the blessings of his grace, or in the distribution of his saving mercy. It is this kind of sovereignty that gives a latitude to the divine being, whereby he can be both perfectly just and at the same time perfectly gracious. He is so perfectly just that he can inflict deserved penalty for the smallest offences, and so perfectly gracious as to show mercy to the chief of sinners. Indeed, were he to be under any limitation in this case, he could be only half-merciful or half-just—half-merciful in sparing and pardoning only lesser sinners, and half-just in executing vengeance only upon the greater offenders. But his sovereignty invests both these attributes with a peculiar glory and perfection. He is perfectly just in executing vengeance upon transgressors—and perfectly gracious in showing favour to the most guilty and worthless. Thus it may be easily seen how these most interesting attributes of Deity receive a peculiar glory from his sovereignty; whereas, without this, they would be under such retrictions as would sink the character of God, and make him almost, if not altogether, such an one as ourselves, which is,

indeed, the general sentiment of mankind concerning him. So that, from the whole of what has been said, we may see an unspeakable grandeur and propriety in his own declaration, Isa. lv. 8, 9, " My thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." But,

Secondly, not only does the doctrine of divine sovereignty tend to exalt the glory of the divine character, but it contributes in various ways to promote the interests of the human race. Some persons who profess to admit the doctrine of divine sovereignty as an article of their creed, are nevertheless very desirous of keeping it as much as possible out of sight—they think it should not be brought prominently forwards in a public discourse, but rather kept in the back-ground. They imagine that at best it is a doctrine of no great importance—that for the most part it is rather stumbling than serviceable—that its tendency is to discourage and perplex the minds of many;—in fine, that the enemy of souls often makes a handle of it to promote despair in some and presumption in others. But were these objections against the doctrine well-founded, how shall we account for the fact that our Lord and his Apostles frequently introduced this unpalateable doctrine when conversing with the unbelieving Jews? Hear the words of the Saviour himself " No man can come unto me except it be given him of my Father "—" Ye believe not, because ye are not of my sheep."—" Other sheep I have which are not of this fold, them also I must bring in," &c. Besides, the doctrine stands open and conspicuous in the Bible, for every one to read; so that it is quite vain to attempt to conceal it from any, let their state, frames, or circumstances, be what they may. Nor would it be easy we conceive, to assign a substantial reason why it should, on any occasion, be studiously withheld or concealed. It is an important part of the counsel of God, and though humbling to the pride of human nature, yet pregnant with the richest display of the divine glory. It is essential to the doctrine of justification by grace, without the works of the law, and it is in connexion with this latter doctrine that the Apostle dwells upon it and illustrates it in his epistle to the Romans. For he maintains that God justifies the ungodly, freely by his grace, through the redemption that is in Christ Jesus; and it is this that manifests above all other things his sovereign, rich, and free grace, exercised towards those that were ready to perish.

This doctrine of justification by free and sovereign grace reigning through the righteousness of Christ is the voice of God to a lost and guilty world—a voice which loudly complains, and

clearly intimates, and plainly demonstrates that our condition is by nature that of lost, ruined, and condemned criminals ;—it proclaims our condition to be such that we need mercy and forgiveness at the hands of God ; but it is a voice which at the same time tells us that there is such a thing as absolutely free grace—that this grace flows to the guilty through the channel of the Redeemer's blood—that sovereign grace has provided and appointed a Saviour—that he is the only one—that he is a perfect one—that his work is every way complete, leaving nothing for the sinner to do—and that an interest in this great salvation is to be obtained without money and without price—not working, but believing on him that justifies the ungodly. Now, if we know ourselves, and understand this voice, we may well be pleased and delighted with it, as that which gives the first, and, indeed, the only glimpse of hope to a wretched, helpless, and condemned sinner. Let us take a closer survey of this subject, and examine some of the many important purposes to which this voice of sovereign mercy, which sounds in the Gospel, is, under divine wisdom, rendered subservient.

1st, It is divinely calculated to *awaken attention ;* wherever the Gospel comes it finds men dead in trespasses and sins—and what is its language to them ?—" Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." The Gospel is a light shining in a dark place ; or like the appearance of Jehovah to Moses in the burning bush—and under the enlightening influence of the Holy Spirit, it is calculated to make the sinner say, " I will now turn aside and see this great sight," Exod. iii. 3. It is the voice of God addressing sinners as such, " Be it known unto you, that through this man is preached the forgiveness of sins." This voice comes so close to every individual, that it addresses him personally—" Thou art a sinner, lost, condemned, helpless and undone ; but here is grace that exactly suits thy condition—grace that is all-sufficient to save thee, wretched as thou art." And what can be more suited to awaken attention and excite alarm in the careless and unconcerned than this ? He that hears this voice, and says in his heart, I don't need this grace, plainly rejects the counsel of God against himself—through the pride of his heart he turns a deaf ear to the voice of mercy and forgiveness, and is left to perish in his sins. He, on the other hand, that hears this voice, but says in his heart, I cannot believe that this will reach my case, because I am so vile and sinful a creature, he neither understands it nor believes it. But he who takes in the truth, which is suggested by this voice, of his absolutely lost condition, and the truth declared of the all-sufficiency and perfection of this remedy provided by sovereign grace, regarding it as pointed towards him in his ruined cir-

cumstances, has not only his attention awakened, but must find a relief to his troubled conscience which nothing else in this world can afford him: which brings me to observe,

2nd, That this voice of sovereign grace, issuing from the eternal throne, and conveyed to men by means of the word of the truth of the Gospel, serves to direct the sinner to the true ground of hope. It serves to tell him where his only source of good hope arises, to shut him up to it, and to guard him against every lying refuge. This voice heard and understood and believed will not permit a sinner to have recourse to other refuges, or to rest upon any other prop; but, on the contrary, will fix the attention on the hope set before him in the Gospel, to the exclusion of every other. And as his mind is opened through the enlightening influence of the Holy Scriptures to comprehend more fully the perfection of the Saviour's work, the condemned sinner is here led to contemplate a door of hope thrown open to him which is perfectly consistent with all the perfections of Deity. In this work of redeeming grace, he beholds offended justice satisfied—the wrath of heaven appeased—the broken law fulfilled—sin atoned for—and the curse removed, and all this effected by the death and sacrifice of the Son of God—"the Lord of life and glory." Here, then, he finds enough to satisfy his disquieted and guilty conscience, and consequently here his soul fixes. Being fully assured from the unerring testimony, the word of God, that this and this alone is the foundation of hope for a poor helpless sinner, he is led to rejoice in it, renouncing all confidence in the flesh. The finished work of Christ, therefore, becomes the resting-place of his soul, and the ground of all his confidence—because the word of eternal truth assures him that this is a most safe and secure foundation on which he may confidently build for eternity I add,

3rd, That this voice likewise serves to give a turn to all the powers and faculties of the believer's soul. It extends its influence to and operates upon all the powers of his mind. Under the influence of the Holy Spirit, it turns the understanding from darkness to light—it gives the believer new views of himself—of the character of the blessed God—of his true interests as an immortal creature, his being, end, and aim, different from what he ever before had. It rectifies the perverse disposition of the will, so that he who was before rebelling against the dictates of conscience, and the light of the Gospel, through the pride of his heart—perhaps wanting to establish something as the ground of his hope, independent of, or in connexion with the work of Christ—the natural process of the self-righteous bias of his own heart—is now brought cheerfully to submit to the righteousness of God, and thus he is made willing in a day of divine power.

This voice of sovereign free grace, not only enlightens the judgment, and controls the will, but it extends its benign influence to the affections also, moving them in the way of love and delight towards God in Christ. Nor is this all—for,

4th, A regard to this voice must, in the nature of things, ennoble our conceptions of the character of the blessed God. When once this doctrine is received into the mind, in the faith and love which are in Christ Jesus, the sinner no longer delights or desires to lower the divine character—to consider the blessed God such an one as ourselves—to frame a Deity according to his own inclinations and imaginations; but he is led more and more "to raise his thoughts to God," and to take in more and more of his infinite dignity and majesty. The believer does not want him to be less holy—less just—or less sovereign than he is—but he desires unceasingly to rejoice in his holiness, to submit to his authority, to revere his justice, and to adore his sovereignty. Till God reveals himself to our souls by the voice of his sovereign grace, these perfections of his nature are terrors to the mind; and, to divert the thoughts from such unwelcome subjects, we seek ease by framing to ourselves an imaginary Deity, by entertaining lower and more debasing thoughts of these perfections which constitute the glory of his nature; but, supported by the voice of sovereign grace, we are emboldened to think of him and even to enlarge our conceptions to the utmost without the fear of being hurt by it; but, on the contrary in the hope of being profited by such views of his infinite greatness;—for "If God be for us, who shall be against us? He that spared not HIS OWN SON, but delivered him up for us all—how shall he not with him also freely give us all things?" Let me add, further,

5th, That the voice of sovereign grace is of great use in directing the believer in the way of obedience, or in the path of duty. It cannot be denied that the doctrines of grace have often been abused by men of corrupt minds, who have taken occasion from them to say, "Let us sin that grace may abound—let us do evil that good may come." But this is an abuse which cannot but excite the indignation of the God of all grace, who is jealous of his own honour, and who will assuredly avenge the abuse of his goodness. The revelation of his mercy and salvation was never intended to encourage sinners in the violation of the divine law, or the perpetration of crime—but, on the contrary, to lead them to repentance—to love God and keep his commandments. The Apostle reasons in this way, with the unbelieving Jew, Rom. ii. "Despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?" ver. 4. And with regard to those who through grace have believed—those who have found

acceptance with God, through the merits of the Redeemer's sacrifice—what is the language of this voice of sovereign grace to them?—Is it not this—"Glorify God in your bodies and in your spirits which are his." Ye are not your own, but bought with a price.—The love of Christ constraineth us, because we thus judge that if one died for all then were all dead, and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again." I beseech you therefore by the mercies of God that you present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service.

Upon the whole, let us be taught by this subject, to cultivate the most exalted ideas and sentiments of the divine sovereignty. I am well aware how hateful this doctrine is to the proud heart of man in his unrenewed state; but to all such as have tasted that the Lord is gracious, the case must be widely different. The doctrine of the divine sovereignty lies at the foundation of all true religion—and it spreads its influence through every part of the system of Christianity, whether doctrinal, experimental, or practical. It is essential to the true fear of God, and hope in his mercy. It lays the axe to the root of all human pride and vain-glorious boasting—and, in proportion as it prevails and predominates in the mind, it will promote humility, submission, patience, reverence, godly fear, and every virtue that adorns the Christian character. Our best interests are interwoven with it; for, in proportion as the Most High is exalted in our estimation and regards, shall we lie low in the dust before him, confessing our nothingness and vanity—and in the same degree as this is the case with us, shall we enjoy the light of the divine countenance lifted up upon us, the smiles of the divine favour, and the foretastes of a blessed immortality. For "thus saith the high and lofty one that inhabiteth eternity, whose name is holy—I dwell in the high and holy place with him also that is poor and of a contrite spirit, to revive the heart of the humble and contrite ones." Men professing godliness may clamour loudly against the doctrine of divine sovereignty here—but there is no dispute about it in heaven:

There all the heavenly hosts are seen,
In shining ranks they move,
And drink immortal vigour in
With wonder and with love.

Then at thy feet with awe profound,
The adoring armies fall;
With joy they shrink to nothing there,
Before th' eternal ALL.

SIR RICHARD STEELE'S LETTER TO THE POPE.

(Concluded from page 171.)

One of the first compliments our king received from his most famous university was a particular mark of respect, by the unanimous vote of that learned body, given to a man whom he had with displeasure dismissed from his service; and whom your friend, the Pretender, had he been king here, would have distinguished long ago, with honours, for all his hearty services to the popish cause in Ireland.

But, can this be a wonder to his Majesty, when he once knows that his very title and succession to his crown was a disputed point between an Oxford decree, and an act of Parliament; that he now possesseth his crown against the solemn decree of that learned body; and a decree which still hangs up to the view of the world, unrepealed, as an open testimony of the tender regards of those who own it, to his cause, and of the sincerity of their hearts, in abjuring the popish line?

And from the members of his other university, what hath he received? If violent and tumultuous riots beyond what almost any other parts of his kingdom have seen, be a distinguishing mark of affection and good-will, they have given it him, beyond all doubt.

I confess this hath been some part of his public reception. The noise of those pulpits to which the word of God and of peace have been long strangers, the affronts of the universities, those two bright luminaries of the world of literature, the riots of the learned and the tumults of the unlearned, the insinuations of the cunning and the mirth of the witty, the passions of the weak and the rage of the disappointed, the fears of the guilty and the hopes of those who have nothing to lose, all, under the conduct and management of the friends of the Pretender and the emissaries of your church, have played their part to perfection, and, by the loudness of their clamour, have put the air around us into some sort of commotion and disorder.

But, be assured this is all the advantage you and your friends can reap from it. The disadvantage is to come. These disorders are well understood to be the bold efforts of guilt and despair united, into which many ignorant or well-meaning people have been unwarily led. But the contrivers and directors of them all find no issue from them answerable to their designs.

The whole conduct of the machine was plainly intended to make themselves and their party look terrible to a king just

come amongst us, and so to affright and force him into their measures, whom they took to be as weak as themselves.

But, as he hath found that all their noise and violence could not secure a House of Commons to their wishes, so he is now convinced by themselves and their whole procedure, of what he had too much justice to believe of them, till this experience hath put it beyond doubt, that they who talk loudest of allegiance or passive obedience, mean it to another and not to him, and understand it to be a duty for others, and not for themselves.

They are, generally, the same set of men who have of late years never talked of non-resistance, but in order to bring a scandal upon the late revolution and the great instrument of it, King William. The same who alone have all the disturbances and tumults in these parts to answer for, through the last twenty-six years. The same who, after having by flatteries and professions of passive obedience, deceived your unfortunate friend, King James II., into those fatal measures which ruined him, opposed and crushed all the great designs of his successor, whom they invited over, merely to save them from practising themselves that beloved doctrine which they are never weary of recommending to their neighbours. The same, in one word, who, in their several places and stations, have planted themselves in a direct and settled opposition to every step which hath conducted his present Majesty to the throne.

These are the men whom your Holiness and your friends have to boast of, but not to trust to, if you are wise, even many degrees below infallibility. All their hints and intelligencies of another revolution, now spread about by a mad despair, are only the delusions of their dreams. They have had no effect to your advantage, unless, perhaps, it is to them you owe that one weak man, after having first from his privileged place abused the king, hath made a show of resigning his preferments. I give your Holiness joy of this, and wish you just as many more such public proselytes as there are men amongst us, privately of his principles.

This may be one part of that scene which these reports were designed to open. But, as for any other, be assured that none here are frightened but those chiefs to whose guilt the whole party seem now to have wisely tacked their cause, though some months ago the guilt was plain to many of themselves; and that none here are alarmed but those heads who owe Europe an exemplary satisfaction for all the intricacies and embarrassments with which they have confounded it.

And even now, as I am writing this, if we may judge of the rest by the conduct of one, these mighty chiefs (as soon as they

have engaged a set of men, with I know not what pretences, to lose their own reputation by defending theirs, and plunged them in headlong, perhaps too deep to make a handsome retreat), are preparing kindly to take care of themselves by flight, and to leave their friends to their own conduct, using them after such a manner as the friends of such men and of such a cause deserve to be used.

But whithersoever they fly, they cannot fly from themselves; and wheresoever they are, they carry about them, I do not say the remorses of conscious guilt, but the torments of disappointed ambition, and ambition disappointed in the critical minute when everything seemed ready to execute its designs.

One thing I shall here mention to your Holiness, agreeable to what was proposed by a Protestant member of the last House of Commons (whilst these great men were in all their power amongst us), and that is, if you can by any means prevail upon his most Christian Majesty (to whose interest they have showed themselves such friends), not only to receive them if they all take the same route which one hath, but to give the management of his affairs into their hands, only for as short a time as our country was blessed with them, I will undertake that Great Britain shall pardon them, and that your Holiness shall have the thanks of Europe.

I have by this time tired you and myself, but yet there are a few particulars behind, which I cannot persuade myself to pass over in silence.

The old primate still breathes, and breathes the same spirit of Christian liberty which he ever did, and the same hatred of all spiritual usurpation and tyranny that bears any resemblance to yours. May he long breathe! and may his last days be made serene and easy, by the returns of all that regard and deference which his former labours and constancy have merited!

He sees himself surrounded by a bench of brethren who have stood the shock of the day of trial and brought off immortal glory. I forbear, out of tenderness, to tell you what excellencies they are possessed of, or what a confidence all true Britons place in them.

One, indeed, is removed from us, and one to whose services this nation owes an eternal monument. I have a passion for his great name; but no words of mine ought to be joined to it. I would pay some tribute to a memory dear to liberty and religion, if anything I could say could add to a reputation and character acquired, supported, and enlarged, by pastoral labours unintermitted from his earliest youth to his latest old age; and by writings give life to the name of Burnet long after the names of his enemies shall cease to be remembered. Your church hath

ever paid him the respect of fear, and the world will, in ages to come, pay to his memory that love and admiration which the ungrateful of the present age denied to himself.

Were there no other reason to think so, I should be certain that this news will give you and your friends abroad some joy, because it hath given it to that party of Protestants (as they call themselves) amongst us, who always partake in your Holiness's pleasures.

I will hasten from this unpleasant subject, and take leave of your Holiness with a proposal as odd and romantic in appearance, as this whole address may seem, but in reality neither odd nor romantic, any otherwise than as all justice, and simplicity, and plain-dealing, are esteemed to be so, in a degenerate and corrupted age.

But if it be so, that I am in this transported beyond due bounds, let all the fault be imputed to the subject I have been upon.

The state of religion on all sides is a scene of astonishment; and the surprise of things to which I have been heretofore a stranger, hath, I confess, filled me with an enthusiasm, too warm to be contained.

Descend, Holy Father, from your seven hills, and disdain not to tread upon the level plain. Unrobe yourself of all the gaudy attire of a pompous superstition. Lay aside all the embarrassments of worldly grandeur. Turn your eyes from the coffers of gold and silver, of which your great predecessor, St. Peter and his greater Master had none. Acknowledge religion to be something more than being wrapt up in a heap of fine vestments, or being skilled in a dextrous performance of antic gestures.

And then look inwards. Divest yourself of your infallibility, and own yourself to be like one of us. As to renounce a kingdom for your church hath been accounted the height of honour and saintship, so now it will be your glory in the most exalted degree to renounce, in the name of your church, a double kingdom for Christ; that temporal kingdom which, in his name and to his reproach, you have erected over the bodies and estates, and that spiritual one which you have established over the consciences of mankind.

Remember in the midst of all your luxury, and delicacy, and ostentation, what ground you stand upon. The bowels of the earth are armed against you. The shocks of earthquakes and the eruptions of vulcanoes, besides the common calamities of nations, are the beginnings of that day of vengeance which will come, unless you prevent it by a speedy conversion to Christianity.

Renounce, therefore, your golden keys and your fruitful

kingdoms. Throw away your fopperies and your indulgencies, and your processions, and your canonizations. Show yourself in the nakedness of simplicity, and take the Gospel into your hand and into your heart. Call in your emissaries and your missionaries from all parts of the world, and let them receive instruction themselves before they pretend to convert others.

Trouble the world no more with quarrels about the holy sepulchre, but believe that he is risen who once was laid in it. Let the wood of his cross cease to be magnified to an immense bulk, and his natural body cease to be multiplied to an infinite number. Restore the heads of holy men and women to their bodies, if they can be found. Let the bones of the dead saints be at rest, and their blood be released from the perpetual fatigue of working wonders.

Throw up all your legends, discard all your miracles, stated and unstated, and make over all your tricks to the jugglers of this world. Declare to the Jesuits that their game is at an end, and restore the inquisition to hell, in which it was forged.

And, for the conclusion of this great work, celebrate an open and solemn marriage between faith and reason, proclaim an eternal friendship between piety and charity, and establish an agreement never to be dissolved between religion on one side, and humanity, forbearance, and good-nature on the other.

I would not have you think that I propose all this to your Holiness and nothing from our own quarter. So far from it, that I am free to acknowledge that it cannot be expected that you should thus far recede from your present pretensions, unless others are ready to give up everything of the same sort and the same nature.

If your Holiness parts with infallibility, it is but equitable that the Protestant churches should part with indisputable authority. If you give up the decrees of the Council of Trent, let them in Holland give up the Synod of Dort, and others everywhere throw off all manner of human decisions in religion. If you discard the inquisition, let them discard classes, and judicatories, and consistories, and fines, and imprisonments, and the whole train of secular artillery, and the whole army of the weapons of the world.

If you make all your great names bow and pay homage to Christ, let them bring forth their army on the other side, and let Calvin and Luther, and Zuinglius and Knox, and Baxter, and all other idols, bow down to the same Christ. Let Christians cease to be called by their names, and let them who have one master have but one common denomination.

And let the whole be sealed with the kiss of charity, and with all the tokens of benevolence and love.

But, whether you or they will bear, or will forbear, whether anything of this sort shall be done or not done, I have delivered my own soul.

I had an impulse upon me to say all this. I have followed that impulse, and what I have said I have said.

I have opened my heart to your Holiness, and you may make what use you please of it.

If you think fit to accept of my correspondence, I faithfully promise to give you, from time to time, an exact account of the state in which we Protestants are or are like to be.

For the present, without any further ceremony or apology, I kiss your Holiness's feet, not in a religious but a civil manner; and am, your most faithful friend, or generous adversary,

RICHARD STEELE.

LETTER FROM MR. W. BALLANTINE TO A. CAMPBELL.

Philadelphia, July, 25, 1835.

DEARLY-BELOVED BROTHER CAMPBELL,—I seize a lucid interval in my sick chamber, to tell you how much I rejoice in your progress in the kingdom and grace of our blessed Lord. May the Lord cause you to abound more and more! I am exceedingly rejoiced that my *quondam* co-pastor, beloved William Jones, and you have got together. I trust that in Europe and America you will do great things for the kingdom.

[We here omit the remaining part of the sentence, because we really cannot understand it. As it now stands, it would seem to set aside the work of the Holy Spirit in regeneration, or in opening the heart of a sinner, as he did that of Lydia, Acts xvi. 14,—begetting men to the faith by the word of truth, Jam. i. 18; giving them an understanding to know him that is true, 1 John v. 20, and, in a word, "giving the increase" of the seed sown, watered, and planted, 1 Cor. iii. 6. But can the friends of Mr. Ballantine, in this country, believe that he has abjured this fundamental doctrine of the Gospel of divine grace? They will say it is incredible—there must be some "mistake." For, let us ask, where, upon this principle, is the use of prayer for a blessing on the word read or preached? Is not faith the gift of God, who puts energy into the Gospel? Yet the paragraph absolutely holds this up as a great error—an *ignis fatuus!!!*]

When are you coming to visit this city of brotherly love? Dearly-beloved, do remember this place. I cannot invite you to come and see me. When you come, I may be unable to see any one, or may have gone to "the land of the leal." But I

think the Lord has much people in this city. I know not what the sects are doing, but our congregation, since you were here, has been going on in the most comfortable manner—our elders and deacons doing their duties faithfully, and the brethren loving one another, walking in the fear of the Lord and the comforts of the Holy Spirit.

Why, beloved, do I see the pages of the 'Harbinger' so often blotted with a misnomer, a nondescript, a reformed clergyman? Such a being, I am sure, is not on earth. I have not been in the sun, nor in the moon, nor any of the fixed stars, or even planets, but I judge from analogy—I believe you will find no such being in the whole universe. Rowland Hill used to say, "If the inhabitants of the moon knew how many reverends, right reverend fathers in God, and inferior clergy we had upon the earth, they would be astounded." Reformed clergyman! Pray who is this? A reformed clergyman in the reformation! I beg to know how he got in? Who let him in? He could not get into the kingdom by the door; he must have climbed up some other way. I hope, beloved brother, you did not let him in. I know not where else he is, but I see him in the 'Harbinger' to my grief. I hope never to see him there again. "Reformed!" Pray what "reformation" does this clergyman mean? He cannot mean the "reformation" on the Day of Pentecost, seeing there were no clergymen there. He cannot mean, surely, the late reformation among us, for we have no clergymen among us. He must mean the "reformation by Luther." Well, then, let him go back to Luther; and let him learn that in our Lord's kingdom we are all disciples, brethren, kings, and priests unto our God by the blood of the cross. I am not a bit better pleased with the terms "layman," "laity." You are a better etymologist than I am: you will tell your readers whether these words are derived from laas, (a stone,) or laos, (the people.) But I suppose you know that near the dark ages it was a dispute: the greater part inclined to laas, (a stone,) because the people, except the priests, were of a hard and doltish nature. O! my beloved brother, my soul is wrung out in me while I meditate now, on the verge of eternity, on these base clergy and the poor priest-ridden people; and I say of them all, in holy indignation, what the Roman Pontiff said in supercilious pride, when offering sacrifice or incense—*Odi profanum vulgus et arceo!* No, "to the poor the Gospel is preached," or "the poor preach the Gospel." O! had I ten thousand tongues, they should all proclaim to the ends of the earth, "God so loved the world," &c. Brother, I beseech you tell the proclaimers not to become declaimers. I am sorry to hear that some have become declaimers

of sects. Let them give themselves to prayer and to the ministry of the word.

My most ardent affection to sister Campbell and beloved family. WM. BALLANTINE.

ILLUSTRATIONS OF THE DIVINE SOVEREIGNTY.

BY THE LATE DR. JOHN ERSKINE, OF EDINBURGH.

"Greatness often appears in sentiments, feelings, and exertions, which respect the affairs of a present life, when no greatness is discovered in the esteem, choice, and prosecution of the more excellent things, which are unseen and eternal. In this divine agency, it must be acknowledged. God hides those things from the wise and prudent, from men of bright natural talents and acquired accomplishments, and reveals them to babes, to men of duller capacities, and of a less liberal education. Indeed, the outward means of spiritual knowledge are equally accessible to both: and God neither excites, in the wise, prejudices against the Gospel, nor deprives them, where religion is concerned, of the exercise of their rational powers. But on many of them he bestows not a spiritual discernment of the truth and importance, and of the glory and excellency of divine things; suffers them, unrestrained by his grace, to abuse their sagacity in finding out objections against the Gospel; and brings them into circumstances, which, through their own fault, increase their blindness, inattention, and unbelief. Though, in this awful dispensation, Divine Sovereignty must be adored, yet footsteps of wisdom and rectitude may sometimes even now be also discovered. The sons of worldly wisdom, often, day after day, deliberately and presumptuously do the evil and abominable thing which God hates. They cast contempt on the Saviour, do despite to the Spirit of Grace, and love darkness rather than light, because their hearts and deeds are evil. God is not obliged to reclaim such unprovoked enemies and rebels, by the gracious influence of his Spirit, and is not unrighteous, when he leaves them to eat of their own ways, and to be filled with their own devices. What they chiefly relished and sought, they succeeded in gaining. Much important instruction is conveyed by those proceedings of Providence. The triumphs of the Gospel appear the effects of divine power, not of human wisdom or eloquence. The influence of depravity appears, in darkening the understanding and perverting the judgment, even

where penetration in other matters is greatest. The wise are made sensible of their need of divine teaching; and the ignorant and weak are encouraged in the use of means, to look up for them. God manifests that, in accomplishing the purposes of his Providence and Grace, he needeth not the services of the best-qualified, and can bless and prosper the efforts of instruments less promising. Those who we imagined would have been the first to discern the truth and excellency of the Gospel, are often the last; and those who we dreaded would have been the last, are the first. Be not, then, too much alarmed at the genius, learning, and powers of persuasion, by which scepticism, infidelity, and dangerous heresies are often supported: and fear not that the Gospel treasure perish, though put in weak and earthen vessels. Beware, however, of abusing this doctrine. Head knowledge is not inspired, but acquired in the use of means; neglect of which aggravates guilt, and increases danger. The parent and teacher use means for instructing youth, without certainty that their means will succeed; and in this they act reasonably. By the blessing of God, that ignorance and depravity, which, without their efforts, would have remained, are happily removed. It is madness to neglect what is absolutely necessary for securing happiness, and averting misery, though something further may be necessary, which depends not on our exertions, but on the blessing of heaven."—*Discourses*, vol. i. pp. 252-4.

ON DIVINE TEACHING.

"The highest happiness of the saints in this world, consists in the enjoyment of the divine favour. But in order to attain this blessing we must have right views and apprehensions of the character of the blessed God, for we never can enjoy what we have no acquaintance with—our desires cannot so much as move after an unknown object. Knowledge is the eye of the mind, and when our sight shall be the clearest, our enjoyment will be the highest, 1 Cor. xiii. 12. Those whom God means to hold communion with, he first admits into his acquaintance, by opening their understandings. The Well and Hagar in the wilderness were near enough one to the other, but until God opened her eyes she did not see it, Gen. xxi. 19. Christ was with his disciples, but while their eyes were held they did not know him, Luke xxiv. 16. In whatever degree the Lord is pleased to open our understandings, in that precise degree we apprehend him. Even those discoveries of God that are in the Scriptures, are by none of us any further receivable than as he himself makes

them manifest. Thus we read that Christ opened the understandings of his disciples that they might understand the Scriptures, Luke xxiv. 45. He had opened the Scripture before, ver. 27, and so there was light enough about the object, but that did not suffice until there was light also in the faculty, or till he had opened their understandings to let it in. Our understanding is God's funnel (as some speak), which he enlarges according to the infusions which he is pleased to afford us of the knowledge of himself. This is the first requisite to enjoyment, namely, the knowledge of God. How deplorable, then, is the condition of those who know not God; whose minds are darkened through the ignorance that is in them, because of the blindness of their hearts! As soon may such persons come to the enjoyment of God (without supernatural influence or instruction) as midnight may dwell in the sun. '*What communion hath light with darkness?*' 2 Cor. vi. 14."—*Buckler's God All in All.*

A GOOD SPECULATION IN THE GOSPEL.

[*From the Christian Baptist, Vol. II.*]

The Rev. Mr. S——, of this vicinity, was divinely called, some dozen of years ago, from the anvil to the college; from the college he was divinely called to a manufacturer of priests; he was then divinely called to the pulpit, and last of all he was divinely called to a large congregation in the neighbourhood of the National Road, which rewarded him with a good living. His whole earthly effects were, at the time of his ordination, safely lodged in the walls of an humble cottage. But, in a few years, by his pious labours in the Gospel at home, and a few missionary tours abroad, he has been enabled to add farm to farm, until he finds it to his interest, as well as to his reputation, to emigrate to an estate of about 1500 acres, in Ohio. He is leaving a handsome estate in the bounds of his congregation, and a congregation much in arrears. He very judiciously, a few years ago, got the congregation incorporated, so that now, according to law, the last cent can be obtained by the constable. Indeed, we have understood that the constable has more than once been of service amongst the poor and destitute members of this church. But still the people, like the ox, licked the hand of him that oppressed them. It should be mentioned to his praise, that he has offered to forgive one hundred dollars of the arrears, but as many subscribers have died, and others emigrated in arrears, still there will be a very large sum for the present members to pay to make up every deficit to the Rev. Mr. S——.

But now, strange to tell, he is divinely called to leave this charge, because they are not able any longer to enrich him. Having shorn this flock to the skin, he is divinely called to seek another which will yield a more abundant fleece. Many beneficiaries, like this one, are

on the way to the same good fortune. Few men will be lukewarm in a cause which enables them to realize, from nothing, except a small stock of divinity on hand, a fortune of nearly 10,000 dollars in nearly as many years, independent, too, of a good living along the road, and the pious congratulations of all the saints at every inn on the route. The people, however, love to have it so. Him they esteem their friend, who thus fleeces them to the quick; and him they view as an enemy, who bids them save their money and read their bibles.

I should like to hear this gentleman preach his farewell sermon from these words: "These hands have ministered to my necessities, and to them that were with me. I have showed you, that ye ought to support the weak, and to remember the words of the Lord—who said, It is more blessed to give than to receive." After this, he may *commend* them to the Lord, as he will take no more care of them—praying that the Lord may take better care of them than he has done. Methinks, while on his journey to his lately found Canaan, his conscience will remind him of the poor sheep that he left in the wilderness—whose milk so often cheered him, and whose wool so often warmed him. A. C.

TITHES.

[*From the Christian Baptist, Vol. I.*]

A certain woman found by the way-side a lamb perishing with cold and hunger. She had pity upon the lamb, and took it unto her house and nursed it, and brought it again unto life. And it came to pass, that the lamb grew up and was a goodly ewe, and had a large fleece. And the poor woman sheared the ewe; when, lo! the priest came unto the woman, and said: "The first fruits of everything belong unto the Lord—and I must have the wool." The woman said, "It is hard;" the priest said, "It is written"—and so he took the wool. And it came to pass that, soon after, the ewe yeaned and brought forth a lamb, when, lo! the chief priest came again unto the woman, and said, "The firstling of every flock belongeth unto the Lord—I must have the lamb." The woman said, "It is hard;" the priest said, "It is written"—and he took the lamb. And when it came to pass that the woman found that she could make no profit from the ewe, she killed and dressed it; when, lo! the chief priest came again unto her, and took a leg, a loin, and a shoulder, for a burnt-offering. And it came to pass, that the poor woman was exceeding wroth, because of the robbery; and she said unto the chief priest, "Curse on the ewe; Oh! that I had never meddled therewith!" And the chief priest straightway said unto her, "Whatsoever is cursed belongeth unto the Lord"—so he took the remainder of the mutton, which he and the Levites ate for their supper.

PULPIT ORATORY.

[*From the Christian Baptist, Vol. I.*]

The Principal of a Western College, famous for piety and erudition, has lately pronounced some of the most eloquent sermons that have ever been heard. He was appointed in the room of one that was displaced by some curious manœuvres, which are not unfrequent in the West, under some sort of a charge of incompetency. Some of the students of the former President are said, however, to read the Græca Majora very much to the satisfaction of the present Principal, and to the benefit of the whole seminary and faculty. This is no doubt owing to the superlative erudition of this prodigy of genius. A few tropes and fine sentiments treasured in the memory of his hearers, and lately handed us by a correspondent, will, no doubt, be of use to all the young divines in the West—and for their benefit we insert them:—

"It will drive the soul into shivers.—It will drive the bottom out of the soul.—Cold-blooded, black copperhead snake preachers, all rotten to the core.—All that oppose this revival, oppose the Holy Spirit's work, sin the sin unto death, sin against the Holy Ghost, and bring upon themselves swift destruction.—Brethren, the revival cloud passed over the college last summer, from which a few drops fell on some of our dear youths; the cloud has winged its way—is gone—not one drop since—all is now dead. We hope there *is* yet some praying persons amongst us. Pray! pray! Erect up your prayers like so many lightning rods, ready to catch the electric fluid which bursts out of the passing cloud, and pull it down on the dear youths."

As this college is famous for the manufacturing of priests, we may soon expect *clouds* and *constellations* of the brightest luminaries filling the western pulpits, with a new species of eloquence unknown to Greece and Rome.

EXTRACTS FROM A SERMON,

Preached at Finnick, August, 1662, by Wm. Guthry, upon Matthew xvi. 25—REPRINTED BY B. FRANKLIN, 1743, IN PHILADELPHIA.

[*From the Christian Baptist, Vol. I.*]

"We may as well gang and speak to stocks and stanes, and they will not prosecute us, since the thing we speak will have a like effect upon both. *Whether they will bear, or whether they will forbear, speak ye my word to them, or their blood will I require at your hand.* Speak when God bids you speak, whether there come evil or good of it; if ye will not, God will make your tongues to fry and flutter upon the hot coals of hell; he will gar it blutter and bleeze upon the burning coals of hell. Speak, sir, when God bids you speak, or he will gar that tongue that he hath put into your mouth, papple and play in the how pot of hell. Ye have a bonny pretence of it, man; your bare testimony will not turn the chase. Sir, did those two witnesses in the *Revelation*, that prophesied in sackcloth, by their testimony, turn the chase? Yet they were to witness against the abominations of the times till they were slain." "In truth, then, if he deny you, I know not who

will own you in that day; none of all that court and side that he is on will own you: But I know another court that will own you, believe, even the court and side of all the devils in hell, they will own you; they will know you well enough. Believe, they will gather all together about the poor soul, as so many greedy crows about a gushorn, every one gripping it straighter in their cluiks than another."—" All that he doth shall be but fuel to the curse of God that shall light broad flaught upon him."—" He shall hold bed and board on the curse of God, and the curse of God shall hold bed and board on him."—" Hell's terror shall seize upon him; the worm that never dies shall begin an inward gnawing at his heart, the worm of ill conscience rugging at his heart and intrails of him like a cankerworm drawing at his liver, an inward flame, like the fire of hell, ready to burn him up within, ere ever death come to take away the cursed carcass of him; the gnawing worm that never dieth shall ever draw at the conscience of him like a greedy glade riving at a gushorn; aye, as if the devil were within going to rive out the soul at his broad side, and to run away to hell with it. God will kindle the fire of hell in the heart of him, wherein he shall find that hungry worm, like the devil, drawing out the soul and entrails of him, like a few hungry glades riving at a gushorn. Thou shalt never have rest henceforth, but an inward gnawing and rugging at the heart, till thou be fully possest in everlasting flames. Gang thy way, man, if thou hast wronged the cause of Christ for fear of thy life, I would not have an hour of thy life for all the gold of Gowry."

[This comes the nearest to the eloquence of the President of anything we have met with, and is a fair specimen of that divinity which was popular A.D. 1662, and which, when modernised, is still fashionable amongst the orthodox. Alas! how has the Gospel and the Christian institutes been handled for ages by schoolmen and popular divines!—A. C.]

TO THE PROTESTANT DISSENTERS OF THE UNITED KINGDOM.

The period has, at length, arrived requiring of you unexampled firmness, wisdom, activity and energy, for the attainment of the object of your self-denial, labours, and prayers. It depends upon you, whether the church establishments of the United Kingdom of Great Britain and Ireland shall now terminate their inglorious, prodigal, and pernicious career for ever, or whether, as the present government proposes, they shall be partially reformed and invigorated in order to give them a second probation, involving perhaps less pecuniary expense to the nation, but carrying with it all that is infidel, anti-Christian and sinful, which, from their principle, constitution, and essential influence, characterise civil establishments of Christianity. If you, in your petitions to Parliament, ask only for the redress of what are called Dissenters' grievances, your political prayer will, in all probability, be answered. Your civil condition will, in a measure, be improved; but the authority of the Lord Jesus Christ, as the Head of the Church, will continue

vested in the civil ruler, by the will of the nation, of which you form a part. A parliamentary Saviour,—parliamentary articles of belief,—parliamentary rules or canons of religious conduct,—parliamentary conditions of eternal life and eternal death will still be recognised by the British empire, and by *you*, Nonconformists. You are called upon to "save yourselves from this untoward generation." You are verily guilty of the dishonour which has been cast upon the Saviour, by placing a mortal man on his mediatorial throne, and by tacitly, at least, consenting to the government of the Church of England by Acts of Parliament. You have, as part of this nation, grieved the Spirit of God, by consenting to the substitution, for his influences, of civil support, superintendence and culture, as essential to keep alive and to prosper "pure and undefiled religion" throughout the land. You have, as British subjects, allowed Christianity to be established as Mohammedism or the various systems of Paganism, thus practically denying that it contains any divine resources to secure its growth and multiplication throughout the world, and confessing that its principal use is, as an instrument of civil rule, of priestly rapacity, and of national subordination. Your dissent from the Establishment does not make you less guilty of the national renunciation of Christ and the Holy Spirit, than those who, blinded by ignorance or personal interest, have entertained the opinion that, but for the Established Church, infidelity, atheism, and irreligion would overrun the empire. You have, it is true, as Nonconformists, suffered political disabilities because you determined to worship God, through Jesus Christ, according to the dictates of of your own consciences,—you have, from the love of truth, given willingly of your substance to the Lord, for the erection of your chapels, for the support of your colleges, for the maintenance of your beloved pastors, for the education of the children of the poor, and for the spread of the Gospel in foreign parts, whilst, at the same time, you have borne your portion of the immense expense of the National Church Establishment,—and you have, as loyal subjects and good citizens, contributed to the internal peace of the nation, maintained the sanctity of the laws, fostered the spirit of a rational and vigorous liberty, cherished warm and devoted sentiments of loyalty to your King, and lent your extensive and energetic influence to the improvement and stability of the British Constitution. You have not, nevertheless, come up to the plenitude of your responsibilities, the great cardinal duty, which devolves on you *especially*, has not been discharged, the grand object, which every enlightened and conscientious Dissenter should have in view, has not been sought with that earnestness of desire, that perseverance of effort, and that concentration of means, which its attainment deserved, and which it demanded. You have not employed your constitutional rights and privileges, as British Christians, to obtain the abolition of the law, which gives to the civil magistrates of these realms the solemn prerogative of ruling the consciences of men, or rather of depriving himself, as individually responsible to God and all his subjects, of the inalienable right of worshiping the Supreme Being willingly and according to the dictates of their own private judgment. The principle of

toleration, which extends to you many privileges, is not less arrogant and blasphemous than the principle which prohibits any one, on pain of confiscation, or imprisonment, or death, from serving God except as the law directs: indeed in each case the principle is the same—it is human power affecting, in the one case, to forbid certain forms of worship, and, in the other case to permit their observance. In both cases we see "that man of sin revealed, the son of perdition, who opposeth and exalteth himself, above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God."

The people of England have created, consolidated, and perpetuated this stupendous power of prescribing or tolerating forms of worship, articles of belief, and modes of church government; which power, the Holy Spirit calls—the Man of Sin—the Son of Perdition—the Wicked One. What have you, Nonconformists, done, as a part of the English people, to throw down "this Man of Sin," who has stood revealed, on the high places of power, for the last three centuries? You justly charge the hierarchy of the Church of England with having stopped the progress of the Protestant Reformation; have you, in your capacity, and with your influence as men, as citizens, and as Christians, carried forward, to the extent you ought to have done, the glorious principles of Nonconformity, or, as they really are, of the fundamental principles of Christianity? You should know you have not used the constitutional means which, by the good providence of God, you possess, to procure the expunction of the law from the statute-book of England, which has subjected Christianity to the legislation and tyranny of the powers of this world. You may ask, What more could we have done than has been done? How did you, and the friends of humanity, obtain the extinction of the slave-trade, and the emancipation of the slaves themselves? Did you wait until public opinion was formed, or did you not form public opinion by means of tracts, of anti-slavery societies, of public meetings, of memorials, and of petitions? Were not even women of all ranks encouraged to step out of the privacy of their stations to petition both houses of Parliament that the slave might be enfranchised? When Lord Sidmouth threatened to infringe on your liberties, as Dissenters, did you sit quiet in your homes, saying, "If public opinion is against us, the infamous bill must pass, for we have not time to mould it in our favour?" Did you not, like men of common sense, instantly petition the legislature, and thereby save your endangered privileges? When the bills for the relief of Protestant Dissenters and the Roman Catholics were carried, were they not the rewards of long, combined, patient, and well-directed exertion? If the oppressed parties had sat still, and waited until some freak of fortune had changed the minds of the public on these questions, would these bills have been now parts and parcels of the law of the land? Was not the Reform Bill opposed by the aristocracy, hierarchy, clergy, and a great portion of the gentry, and were they not at length obliged to bend before the steady and irresistible force of the people, which cost them years of effort, suffering, and persecution, be-

fore they could collect and wield successfully against the borough system of fraud, tyranny, and misrule?

How are Church Establishments to be constitutionally abolished? Certainly by the legislature which founded them on human laws. You are, in seeking the separation of the Church from the State, to seek an alteration of the law which constitutes the anti-Scriptural and adulterous compact between Christianity and the Civil Government. Your object is simple, but it is grand. The means to attain it are in your power, and will prove, if employed, irresistible and peacefully successful. You can, on the 1st of March, present several thousands of memorials to his Majesty's Ministers, expressive of your opinions of Church Establishments, and urging them to advise his Majesty to recommend their speedy dissolution. You can, on the same day, have presented, as many petitions to both houses of Parliament praying for the separation of the Church from the State. You can intimate to your representatives that, if they are ignorant of the great question, you expect them to turn their serious attention to it,—you can make them feel ashamed of themselves, as legislators, should they remain unacquainted with a subject which involves the essential principles of religious liberty, the future peace of the empire, and the annual expenditure of several millions of the national wealth,—and you can assure them that, if they are to represent you, they must support a bill or bills which will leave Christianity to the influence of its truths, doctrines, and precepts, and to the superintendence of Him who is raised to the right hand of the throne of God, for the express purpose of giving it universal success, and which will enable them, in their legislative capacity, to manage the civil affairs of the nation. You can, in the meantime, call public meetings, hold conferences with your fellow-citizens, and employ other means to create public opinion, or rather to give activity and direction to public opinion on this important subject. The spirit of the public mind is with you. Call your townsmen together, explain to them, in a friendly manner, all the bearings of the important question, and urge them to join with you, as neighbours and as fellow-citizens, in a peaceable and legal manner, to seek, not the overthrow of any church, but that Parliament may take such steps as will leave every denomination to choose their own form of worship, elect their own pastors, and defray the expenses of their own religious instruction.

In this way, by removing misapprehensions, and by giving correct information, public opinion will be rapidly formed, if, as some will tell you, it is not already formed, on a subject so replete with the most delightful and glorious consequences. There are those who will discourage your efforts, but if you carefully examine the motives of their conduct, you will find they are either weak, or misinformed, or selfish men; in each case it would be beneath you to be damped by their opposition or their neutrality. They that are not with you are against you. Some will engage in the good work from love to Christ, others from mere political motives; nevertheless, the good work will go on, and therein you ought to rejoice. As no great cause was ever triumphant without proportionate opposition and difficulty, you must put

forth steady, collected, and persevering energy and activity, which, by the blessing of God, will free your country and yourselves from the sin and burden of the national Church. You may be told your efforts would be premature, and expended in vain, were you to seek the separation now. If those persons are sincere, they are unpardonably ignorant of the antecedent steps by which all great national abuses have been reformed; if they are not sincere, then are they, in the guise of friends, the worst enemies of the cause in which you have embarked. The tendency of their advice is seriously injurious, and as such should be firmly rejected. You will hear a great deal said about the members of the aristocracy and the squirarchy, who, as noble and gentle cavaliers, will lead forth their forces in the defence of mother Church, and you will be told of the towers of defence, batteries of resistance, and impregnable barriers all circumstanced around to bid proud defiance to the vulgar attacks of rabble Dissenters, but you surely have too much good sense than to be frightened by martial metaphors, and too much confidence in the Holy One of Israel, who calls you to come to "the help of the Lord, to the help of the Lord against the mighty." You have, however, powerful adversaries with whom to cope, but this fact ought to increase your vigilance, vigour, and devotedness. You have common sense, manifest justice, the genius of the age, and the holy Scriptures on your side. Ask yourselves the question, where does the moral strength of England lie? Is it in the aristocracy, in the gentry, in the clergy, or in all these united? You know it is not. You know it is in the middle classes, it is in the men filling your station of the community, and if you bring your practical intelligence and active habits to bear fairly on the question of the Church and State, the separation will be effected, peaceably, constitutionally, and without disturbing the principles of private property. If you do not perform your duty, God will accomplish his work by other instruments, but, probably, in a manner which will bring, as a chastisement, civil commotion with all its attendant horrors.

But surely the descendants of the Puritans, Nonconformists, and Covenanters, those moral heroes whose noble stand for religious freedom, cost them, in many cases, property, civil liberty, and life itself, will not be content with idly vapouring about the lofty and indomitable courage of their ancestors; but rather, by fervent prayer, invoke the spirit which animated them, in circumstances of gloom, despondency, and suffering; which was "not the spirit of fear, but of power, of love, and of a sound mind." Had the Fathers of Nonconformity said, "it is not time to act out our principles; the public are not prepared for their reception; why, then, for no practical purpose, should we expose ourselves, our families, and our flocks to menaced destruction:" Had they caught at the plausible excuses which worldly ease, timidity, unbelief, and a sneaking love of wealth, power, and popularity would have suggested, they would not have chosen poverty, ignominy, obscurity, and persecution in every form, rather than submit to the Act of Uniformity. What are you, their children, now required to do, in order to complete the work which they began, and which they made sacred by their prayers, their sacrifices, their tears, and blood? You

are not required to know the fellowship of their sufferings, but simply to give yourselves the trouble of doing, for the honour of Christ, what you did for the slaves in the West Indies; send memorials to his Majesty, to those who are at the head of the Government, and to Parliament, praying that the law be abolished by which Episcopacy is established in England and Ireland, and by which Presbyterianism is established in Scotland. Bring your cause, or rather the cause of Christ, before your countrymen in every possible form, instruct the ignorant, confirm the wavering, stimulate the indolent, reason with the obstinate, make all feel that their interests are concerned in the question, and show them you are in earnest by your wisdom, energy, and courage. Providence has selected you on many accounts to lead the national mind on this subject, and it will be at the peril of his displeasure if you are not found at your post. If his Majesty's Ministers were conscientiously desirous to separate the Church from the State, they could not do it because of your supineness, indifference, and the discrepancy between your fireside conversations and your public conduct. The cause of dissent is not to be made triumphant by learned pamphlets on its principles, by eloquent discourses delivered at the ordination of ministers, by Eclectic Reviews and Ecclesiastical Journals; all these are indispensable, they furnish the weapons of the great moral warfare, but you, the people, must act with all the spontaniety and vigour of men who are convinced that victory depends upon their exertions.

If you expect, as it is to be feared you do, that the present Ministers will promote the final object of Dissenters, you will find yourselves grievously disappointed. They are wiser, more faithful, and not less interested friends of the Establishment than the Tories. Your disabilities they will attempt to remove, and they will make the Church more popular, and therefore more powerful by the changes which they will effect in reforming her. You will lose in the relative strength of your cause, and the very men, in whom you have trusted as friends, and whom you have confirmed in office, will, should you afterwards go for a separation from Church and State, spurn you as unreasonable and discontented, and upbraid you with ingratitude for past favours in asking what you know they declared they would not give. Save yourselves, then, this humiliation. As honest Englishmen, tell the Melbourne Ministry that you will never cease to agitate the question of *separation*, until it is finally settled; and that you will not let the present favourable crisis pass without straining every effort to secure your object, even if it should drive them from their present post.

You live in a delightful, glorious, and soul-stirring time. Stupendous are the responsibilities which rest upon you. Be firm, wise, and active, and following generations will enroll your names among the truly great and good of by-gone ages; be remiss, *while* away the auspicious period, by saying, it is not time to move, and they will associate you with the dastardly, the treacherous, and the selfish, who sold their birth-right for a mess of pottage.

In the struggle to which you are invited, throw away all sectarian feeling, suppress the working of mere human passion, seek to be richly

embued with the spirit of revealed truth, let your thoughts be conversant with the authority and glory of Him who is the only constituted, anointed Head of the Church, and dwell much on the cheering results, which will follow the unshakled operation of the voluntary principle enlisting the intelligence, the wealth, and power of England in the advancement of the cause of truth, holiness, and righteousness, not only in her own dominions, but throughout the whole earth. Such a line of conduct will give self-satisfaction to your minds in the hour of calm reflection, will contribute to your peace in the solemn hour of death, and will at last be rewarded with a crown of life. If you do your duty in a proper spirit, with proper motives, and with the only end which is worthy of the Christrian—the glory of God, the present generation will not see death before the Son of Man will come in his glory, to establish the kingdom of God, which consists in righteousness, and peace, and joy in the Holy Ghost.—*Jersey Herald.*

PROGRESS OF REFORM IN SPAIN AND PORTUGAL.

The readers of the 'Harbinger,' have already been made acquainted with the downfall of the Monastic Institutions in Portugal. The following interesting address from his Holiness, the reigning Pope, sufficiently shows how those events are felt at Rome, and also the progress of the system of reform in the kingdom of Spain.

ALLOCUTION (ADDRESS) OF POPE GREGORY XVI., HELD IN SECRET CONSISTORY, FEBRUARY 1, 1836.

Venerable Brethren,—The sixth year has now commenced since the time when we, however undeserving, by the inscrutable counsel of God were placed in this seat of St. Peter. Would, however, that the good wishes which, on the anniversary day of our assumption, you, in your innate humanity, are as usual about to express, could be accepted by us with a gladness corresponding to the declaration of your sentiments towards us. But how unhappy is the condition of the times, and how contrary to our own desires! For the evils which, in the very beginning of our Pontificate, invaded the Church, have, we understand, not only in no respect diminished, but have, on the contrary, continued to increase so much, that they will not suffer us to repress the pain with which we are afflicted amidst the congratulations and good wishes which we receive. To omit the number of other things, you know in what state the affairs of the Church are in the kingdom of Portugal, as we have again and again complained in the presence of this assembly of the injuries done to it, and the heinous crimes perpetrated against its power and liberty. O, cruel state of things, utterly unworthy of that people whose boast it was to obey kings distinguished by the title of Most Faithful! After our repeated expostulations and monitions, after the many proofs of continued patience which we gave, there has neither been any cessation from the flagitious attempts against the Church and its venerable rights, nor any reparation made for the injuries done to the whole Catholic world. Nay, besides, as if to make the measure of wickedness overflow, that the fatal schism, the work of the enemies of

the Church and of religion, may be favoured by these impudent persons, by means of their associates, men utterly destitute of probity, who have intruded themselves into the government of the Church, and who have never been exceeded in audacity and crime, they have pretended to possess a power which did not belong to them, and under the pain of anathema interdicted all communion with this Apostolic Seat. You understand truly how much these things exasperate the grief which has so long afflicted us, and confirm us in the resolution, long ago taken, of exerting ourselves to the utmost, in the discharge of our apostolic duty, in opposing these evils. But are you ignorant of the extent of the calamity which has befallen the Church of Christ, from the disturbances which have caused so much misery and distress to the kingdom of Spain, hitherto so estimable from its religion and its respect towards this Apostolic Seat? On the origin of the contest in that kingdom for the sovereignty, we proposed to ourselves, agreeably to the custom and the principles of our antecessors, to conduct ourselves in such a manner as not to interfere with the rights of either party. Impelled by the love of peace, and also by a regard for the faithful who inhabit that extensive kingdom, whilst we publicly signified our determination to the parties concerned, we expressed, at the same time, a wish that matters might be so arranged that the then existing state of things might be preserved on both sides. But we could obtain nothing, except on conditions altogether contrary to our proposition, which, however, was most just. We adopted this course, that when the venerable brother Aloisius, Archbishop of Nice,* had succeeded to our dear son, S. R. E., Cardinal Bishop Alsinus,† who was about to proceed to his diocese, he should be admitted as our and the Apostolic Seat's delegate for the transaction of spiritual affairs, and that there should be a total intermission of the ministry of political affairs. But from this course we were driven by conditions, relating to ourselves, differing indeed, in appearance from the former, but in reality not unlike. However, it happened that the presence of him, whom we had sent to represent us, turned to be vain and productive of no utility to the kingdom of Spain. But what indignity might not have happened—what mischief not ensued in the progress of time to religion and this Holy Seat? The affairs of the Church having been thrown into disorder, decrees began to be issued for violating its rights, confiscating its property, harassing its ministers, and treating with contempt the authority of the Apostolic Seat. Of this nature are the laws by which the censorship of books was in great part withdrawn from the bishops, and an appeal allowed from their sentence to lay a tribunal, as also the resolution adopted to propose a general law for the reformation of ecclesiastical affairs, and also that law by which the admission of novices was prohibited in religious houses; then the abolition of a number of monasteries, the transference of their estates to the Treasury, the monks having been withdrawn from the different rules or guardianship to which they were subject, or reduced to the secular state. Add to these, the withdraw-

* Monsignor Amati di S. Filippo, Archbishop of Nice (in partibus), late, and perhaps the last, Nuncio in Spain.

† Cardinal Alessi Bishop of Jesi, in the Marche of Ancona.

ing of pastors from the dioceses, the expulsion of parish priests, the dire oppression of the whole clergy, the contempt for the rights of sacred immunity, and the interdiction to the bishops of the power of freely appointing clergymen hereafter to holy orders. All these things, of the blackest description, which can never be sufficiently reproved, were done boldly, the Archbishop of Nice looking on, though he was not allowed to protect the cause of the Church and the holy chair by due expostulation, while great offence was in the meantime given to all good men who might have inferred the connivance or at least the tolerance of the Apostolic Seat from his silence. As, therefore, such an indignity offered to ecclesiastical affairs could no longer be endured by the holiness of our apostolical ministry, we determined on commanding the venerable brother in question to quit the territory of Spain, as was done by him some months ago. But in the discharge of our duty according to the gravity of the affair, we have not hesitated again and again to protest against those wrongs done to the Church and to this Chair of St. Peter, and to complain of them to those from whom reparation was to be expected. With grief, however, and reluctantly, we must say, that the cries and complaints of the apostolic voice have availed us nothing. Hence, availing ourselves of the opportunity of your assembly this day, we have determined on laying the whole affair before you, that it may be perceived by every one that we highly reprobate the foresaid decrees, passed with so much contempt of the ecclesiastical power and of this holy seat, and with so much ruin to religion, and to pronounce them altogether null and invalid. In the meantime, on the return of the solemn commemoration of that sacred day in which the Virgin Mother of God entered the temple to place in it the only begotten Son of the Heavenly Father, the Angel of the Testament, the Peaceful King, so long expected on earth, we vehemently exhort so many of you as are here present, the sharers of our grief, to approach her supplicatingly, and, joining in prayer with us, implore her aid in the afflictions of the Church, that through her, to whom it belongs to destroy all heresies, our differences being removed and our disturbances appeased, the Daughter of Sion, when peace and tranquillity have been restored, may lay aside her grief, may throw away her filthy rags, and clothe herself in the raiment of rejoicing.

DEATH-CRIES OF THE PERISHING CHURCH.

The Third and *Final* Death-cry of the Perishing Church, opens with an allusion to the converts which the Voluntary Principle has made even among Churchmen.

" Old sturdy church-goers have crossed over the street to us, and, when we have expected an out-burst of anger, have astonished us by exclaiming, ' We are for the Voluntary Principle. We hate to be placed in the position of paupers, beggars, and cock-robbin killers. Peace and quietness for us; and every tub standing on its own bottom! We hate to be threatened by our pastor with being deprived of fire and candle, singers and organists; if we are to have a Quakers' meeting, we may as well go to one where there is a stove.' All this was very

natural, and to us particularly gratifying. It was just what was to be expected: and we will venture to say, that we shall have done more good by these death-cries, than if we had preached ten sermons in a stoveless church. Every body now sees exactly how the case stands. Here, on the one side, are comfortable chapels—a sociable people, ready to receive the poor, neither starving them on cross-benches, nor calling them bad names—independence, respectability, and Christian charity. On the other side—ghastly churches—parsons stopping clocks, and threatening starvation—breaking people's windows with shooting robins on Sunday mornings, and refusing to pay for them—pauperism, beggary, and bad arguments. We stop our pen, lest the rush to the Dissenting chapels should be so enormous as to endanger the galleries.

The 'Journal' having affirmed him to be a Quaker, and having sneered at George Fox, the founder of the sect, as "cobbler," the writer replies to these objections in the following noble passage:—

"What peculiar signs of Quakerism he sees in us, we cannot imagine. We are neither *very silent*, nor *very meek*, nor very apt to turn one cheek when we have been struck on the other. But if the journalist can make it out to his own satisfaction, we are satisfied too. He taunts the Society of Friends with having a presumptuous cobbler for their original apostle. That presumptuous cobbler, we know, the Friends glory in, and justly. He pricked the Church with his awl deeper than it was ever pricked before. The wounds have not healed yet, and they will never heal: they are now in a regular process of *mortification*, and will end in *dissolution*. That presumptuous cobbler so thundered, in his day, against the corruptions of the Establishment, and the infamy of mere hirelings, that the very parsons, in many instances, ashamed of their base trade, came blushing down from their pulpits, and followed him, in the honester calling of preaching truth, for the truth's sake. That presumptuous cobbler happened to be no cobbler at all; for, being apprenticed to a shoemaker and farmer, he chose to follow the farming branch, and that only till the expiration of his apprenticeship, when he set off on his religious mission, and never in his life followed any trade at all on his own account. That presumptuous cobbler, who was no cobbler, carried a head on his shoulders worth a gross of parsons' heads, and a heart in his bosom, that feared the face of no man; there was neither bishop nor priest that could either stand the flash of his eye, or the flash of his argument.

"But does this sapient scribe think the Quakers date the origin of their religion in George Fox?—No, they trace it up to the old tent-makers, and fishermen, and the reputed son of the carpenter; and let them cast contempt upon *them* if he pleases, for it is in the true Tory and Church spirit of contempt for the poor and the low—a contempt it seems, in which Christ did not partake. We really wonder they are not ashamed of Christianity, which had such a beginning—amongst poor fishermen and tent-makers, and a being 'who had no place to lay his head.' *Proh pudor!* Why don't they abandon such a plebeian religion? Nothing less than a king should be the head and founder of their church, and therefore, let it have a king for its head—King

Henry VIII.—a monster of lust, of cruelty, and tyranny, but still a king—and therefore, fit head of a church that scorns all humility of origin. But is there something so peculiarly contemptible in a cobbler? We could draw such a picture of the talent and worth of cobblers, as would astonish these Tory stricklers. Was not St. Crispin a cobbler? Was not Gifford, the editor of the Quarterly Review, that great Tory champion, a cobbler? Was not Bloomfield, the poet, a cobbler? Was not Drew, the author of that standard work on 'The Immortality and Immateriality of the Soul,' a cobbler? There have been cobblers that would stitch up such a puny despiser of their order, in ten minutes, in a logical dilemna, from which he should never escape, while good soles are trodden under foot. There have been painters, poets, historians, divines, and metaphysicians, out of the cobbler-craft, and John Wesley used to say, that he thought half the sense of the working class had got into the cobblers' heads: and no wonder, that holding their heads so *low*, a deal of sense should run into them, which never gets into the heads that are held too *high*. Let this despiser of the poor henceforth have a care of contemning cobblers."

We have not room for the writer's unanswerable proofs that the church-property came from the State, and that its annual amount instead of being 3,792,885*l.* as reported by the holders, is nearly twice that sum; but the following points out too important a distinction, and points it out too clearly to be passed over:—

"These people always take care *to leave out one little fact*, which creates the distinction between corporate and private property. Private property, when granted by Government, is granted for the sole use and benefit of the person himself; but all corporate property is granted not for the sole use and benefit of the corporation, whether it be a church or a lay body, but *for public purposes. Here is the grand and eternal distinction;* and people have only to keep this simple distinction firmly before them, to see through the sophistry of all Tory argument that can be brought forward. Corporate property is given for a public purpose, and whenever Government conceives that purpose absurd, nullified, or is a purpose no longer desirable, it can undoubtedly recall the grant."

The 'Journal' having asserted that Churchmen love the Bible, and that they were the great men of the Church who translated it, is thus answered:—

"That they love the Bible, we are glad to hear; but, if they love it and the Establishment too, they love two things that can as ill agree in one house as two wives. The Bible will cast out the Establishment, or the Establishment will cast out the Bible. But that the great men of their Church translated the Bible is not quite so clear. Their Church is the Church of Queen Elizabeth, who, says a well-known writer, 'was in heart a Papist; and, in spite of the best-informed and best-intentioned clergy, left as little difference as possible between it and Popery: and would, with her good-will, have left none.' Wycliffe, Tindal, Lambert, Cranmer, Latimer, Ridley, &c., held, as may be seen in their writings, or their oral testimonies on their

trials, widely different doctrines; and in particular, this, that the bishop and priest are scripturally one. Henry VIII. issued in 1537, a declaration signed by Cromwell, his Secretary, by the two archbishops, eleven bishops, and various learned persons, 'that the New Testament, sanctions no degrees or distinctions in religious orders, but those of deacons or ministers, priests or bishops.' This, we think, was a very different Church to the present Establishment. Who does not know how Coverdale and Tindal, those venerable translators, advocated a far greater reformation than any of our monarchs were disposed to allow? Who does not know how poor Hooper was persecuted because he could not conscientiously wear those garments now called canonical? Who does not know how this same Hooper, how Grindal, Parker, and Parkhurst, were compelled to be bishops against their will; the last worthy man getting down to his living in Gloucestershire and trying all means to escape from a bishopric? These great men, with Jewel, Sampson, and others, were for a far more sweeping reform than the Government of their times would permit. They were as thorough Dissenters from the arbitrary enactments of Elizabeth, which constitute the present canons of the Church, as any of the Dissenters of the present day, and to say that these great men were of this present Church—the Church of Queen Elizabeth, to say that they approved of the Establishment, as now constituted, is to say what any historian can disprove."

This eloquent writer takes leave of the subject in the following terms. May the glorious visions that rise before his eyes soon be fully realized!—

"One thing we desire to remind our readers of before we finally conclude,—the wide difference between the Church as an establishment, and the Church as a body of Christians. The Tories always try to confound these two essentially different things; but he who cannot see the distinction, must have a most uncommon scull. It is against the Establishment alone that we make war; and it is for the rights of the Church as a body of Christians that we contend so earnestly as for the rights of the Dissenters. Against that institution that imposes church-rates, Easter offerings, tithes, and pays parsons in all their multifarious characters of bishops, deans, and deacons, parish priests, curates, &c., out of them, without the consent and in spite of the people, we protest: against that body that *worships only*, we have no quarrel. It is for this body, in fact, that we contend. We would restore to them their undoubted right to choose their own ministers. We care not a button about the disposal of the church-property; that we leave to the wisdom of the nation; assured of one thing, that, were it taken from the Episcopalians, the Dissenters would have none of it. But of this we take no care: our concern is to see that every body of Christians have full freedom to choose and maintain their own forms of worship in their own way. And we hope to see the day when the people of the Church, so called, will thank us as their best friends, who have striven to free them from the thraldom of the State, and the wretched hirelings imposed upon them by patrons Let that day once come, and then will the Church flourish as the

Dissenters flourish. Every parish will choose its own pastor, and every honest, pious clergyman will have a chance of being chosen, all out of their way. This is the end we aim at—the freedom and properity of Christ's religion: and he who aims at any end less pure, less disinterested, less noble, deserves not the name of man. This is the end we aim at; and, this end once attained, then will commence those internal reforms and adaptations to the advanced knowledge of the times, which Tyndal, Hooper, Jewel, Burnett, and others, declared, long ago, were needed; which the eloquent Barrow particularly desired; which Coxe, Nihil, Acaster, and other clergymen of the present time, proclaim the necessity of. Then will those reforms commence, which none but the members of the Church themselves have the least conceivable right to introduce. Then will the objectionable parts be struck ont of its creed, and its otherwise fine ritual; and so splendid and animating would be the change with all those fine spirits that would rise into its pulpits from the halls of purified and unshackled universities, and at the call of a free people, that thousands would flock into it, and we should go thither too, if it were only to witness that great, that glorious, and Christian revolution, for which we had laboured, and for which we had suffered calumny and shame."

We calculate upon the thanks of our readers for having given a general circulation to the substance of these admirable articles.

EXTRACT OF A LETTER FROM MR. A. CAMPBELL TO W. JONES.

Bethany, January 11, 1836.

Beloved Brother,—It was with deep sympathy I learnt, last week, of your indisposition. I pray that the Lord may strengthen and preserve you for many years, for the sake of his people in Europe and America. Might we not, my dear Sir, promise ourselves the pleasure of a visit from you to this New World, before you cross the Jordan? Thousands would rejoice to see you. It would give you a better insight into our affairs than a hundred letters—it would afford all the churches the highest gratification—it might add ten years to your life; and lay the foundation of a more intimate acquaintance between the brethren in both the Continents, than could otherwise be attained. So deeply interested am I in this matter, and in the prosperity of the good cause in the land of my ancestors, as well as in the New World, that, in the prospect of such a visit from you, I would almost promise myself to accompany you to London, and see you safe home again, if the Lord would permit. Do let me entreat you to take this proposition into your most grave consideration, and gratify the wishes of many—very many brethren.

REMARKS.

Kind—very kind and affectionate—what could be more so? But the subject demands "more *grave consideration*" *than has yet been bestowed upon it; and a shorter voyage seems preferable.*

Editor of the 'M. H.'

HEAVENLY BLISS.

Come now, my soul, and stretch thine eyes,
Look thro' the veil, look thro' the skies,
  See what blest spirits do above,
When wrapt in splendours here unknown,
Prostrate they worship round the throne,
  And glow with everlasting love.

There God his brightest form displays,
Makes Heav'n with constant lustre blaze,
  And sheds abroad true life and joy;
Whilst happy souls, with high delight,
Their eyes in beatific sight,
  In blissful love their hearts employ.

They gaze till their own faces shine,
Themselves are made throughout divine,
  And fair reflect their Maker's form:
Till they are quite entranc'd in bliss,
Wrapt up in boundless extacies,
  And with intense devotion warm.

Nor will this heavenly form decay,
Nor will these pleasures fade away,
  But still continue at the height:
Their eyes the vision will improve,
Enjoyment fan the fire of love,
  And ne'er abate but raise delight.

Immortal life will reign within,
Without immortal bloom be seen,
  And joys immortal fill the place:
There pleasure shall be ever young,
And rapture dwell on every tongue,
  And triumph shine on every face.

For ever thus to be employ'd,
Enamour'd, extacied, o'erjoy'd,
  Is quintessence of bliss indeed:
There let me have my bless'd abode,
And with the vision of my God,
  Mine eyes, my joys for ever feed.

I'll quit the treasures here on earth,
This transient pomp and trifling mirth,
  And fix my hopes and bliss on high:
There everlasting glory grows,
There boundless wealth for ever flows,
  And pleasures neither fade nor die.

S. B.

MILLENNIAL HARBINGER, &c.

No. XIV. April 1, 1836. Vol. II.

Pulaski, West Tennessee, October 29, 1832.

TO ALEXANDER CAMPBELL, OF BETHANY, VIRGINIA.*

Respected Sir,—I must desire you to believe, that neither suggestions of vanity, nor sentiments of irreverence for the genuine spirit of the Christian religion, have any participation in the motives which dictate this communication. Attentive perusals of those of your writings which have fallen under my notice; the favourable opinions I have been morally compelled to form of those writings, and the doctrines they are intended to support; to say nothing of my impressions respecting the intellectual character of the writer, induce me to state to you with entire candour, some of those prominent, and to me insurmountable difficulties which present themselves against

* Mr. Cassedy, the writer of this letter, is, if we are not mistaken, a gentleman in the profession of the law, and evidently of high literary attainments, but, unhappily, a free-thinker, sceptic, or deist: that is, one who does not admit the Bible to be a divine communication or, revelation from God, to the human race; and the object of this letter is to state the difficulties which have presented themselves to his mind, and prevented his embracing the Gospel. We do not print his elaborate epistle with the view of subverting the faith of our readers—far from it! but for the sake of introducing Mr. Campbell's triumphant answer to the deist's objections, which is done in four letters—the first and second of which we give in the present number, and the third and fourth, together with a concluding and complimentary epistle from Mr. Cassedy to Mr. Campbell, shall follow in the next number of the 'Millennial Harbinger.'—Ed. of the 'M. H.'

an implicit confidence in the authenticity of all the doctrines of the Christian religion. I am not the only person interested in an explicit and condensed commentary on the statements which are subjoined; thousands, perhaps millions, in every Christian country of magnitude and intelligence, are surrounded by the same obstructive, and to them, invincible barriers to implicit faith in the doctrines of Christianity, which I, sir, am compelled to acknowledge—and especially that Christianity which manifests itself under such a multiplied variety of creeds, many of which, instead of affording consolations to mankind, under the pressure of innumerable calamities, seem to involve the hopes and destinies of the whole human race in contradiction, mysticism, and impenetrable obscurity.

I do not wish you to refer me to the records of your public debates for the desired information; it is possible that the umpires who presided, occupied the judgment-seat with preconceived and dogmatical opinions: and you cannot be a stranger to the important truth, that among the generality of mankind, opinions on nearly all subjects are formed in the first instance, and arguments afterwards sought for to support them. This process seems to me to be fraught with innumerable mischiefs to the cause of truth; it seems to be at open war with the cool and deliberative exercises of reason—and, is probably productive of more dissensions in opinion among men than they are willing to acknowledge. In many of those popular conflicts, you have been compelled to reply to captious, and often puerile objections, not unfrequently beneath the dignity of rational consideration, urged and reiterated by those who reason from their prejudices and passions, argue without acknowledged and established facts, and who are often found to raise the shout of triumph, without having obtained the victory.

First. Why are there so many, and such greatly diversified religious creeds among men; while reason, and the great interests of mankind, would seem to require but one religion, capable of embracing the welfare of the whole human race?

Second. Why do the votaries of nearly all these creeds, claim the exclusive privilege of being the chosen flock of

heaven; always in the right, and never erring in opinion, to the exclusion of all others from divine mercy, who may chance to differ from them in principles and practice—especially considering that those others are equally rational with themselves, equally interested in discovering and embracing the truth, equally created by the Almighty fiat, and equally susceptible of happiness and misery?

Third. Why do most of those narrow sectarians, of whom I have just spoken, dare to profess charity to all mankind, and "on earth, peace and good will towards men," and at the same time breathe a spirit of vengeance against those who cannot conscientiously embrace their doctrines:—especially considering, that those they doom to destruction are their fellow-beings, are equally unfortunate with themselves, and are seeking the right path with a candour, perseverance, and avidity equal to their own?

Fourth. Why dare these sectarians, in the face of their own professions of faith, in the face of reason, mercy, justice, and humanity, impiously attempt to wrest the high prerogative of judgment from the lofty and unerring tribunal of Heaven and to sit as umpires between man and his Maker!

Fifth. Let it be supposed, to show the impious absurdity of such professions as have just been set forth, that the doctrines of any one religious sect were to be made the rule of judgment and condemnation by the Almighty, at the great day of accounts—and, I would ask these exclusive sectarians, what would be the awful condition of countless millions of the human race, who would have existed between the commencement and the termination of time? Here, sir, all arithmetical computations, as to numbers, absolutely fail; and all the boasted powers of the human imagination sink and expire, in attempting to grasp so vast, so unbounded a spectacle of human misery and ruin!

Sixth. But let us take these exclusive and inhuman sectarian doctrines a little further: let us admit, according to the Mosaical account, that the world is nearly six thousand years old: let us also admit and it is said to accord with philosophic calculation, that ten human beings are born, and that ten die, in every second of time:—here, as before, all numerical calculations seem to come short of the aggre-

gate number of human beings who have been born, and who have died, in the long period of six thousand years, allowing ten for every second of time. But this is not all. There are probably, at this present time, a population of between ten and eleven hundred millions of inhabitants on the globe. Now, I would ask these sectarians, who consign all mankind to destruction but themselves, what proportion does the aggregate of all the Christians now on earth, bear to the immense population of the whole globe? Let these charitable followers of Christ cast their eyes over the immense nations which inhabit the great continents of Africa and Asia, and tell me how many Christians, of any possible denomination, can be found among the numerous and powerful nations of those continents? Next, let them turn their eyes to the continents of Europe and America; and, after taking a deliberate survey of their whole population, including those savage and barbarous nations to whom even the name of Christ is yet unknown, tell me how many, out of the vast population of these two immense regions, are professors of religion in any Christian shape. Accurate calculations, on these interesting subjects, would probably have the merciful effect of bursting the fetters of narrow sectarian prejudices asunder—and of assigning to man, no matter of what colour, or what distant and benighted region of the globe, that rank in the mercy and affections of the great Creator of the universe, to which he is and must be entitled, (or I am mistaken,) by the principles of unerring and eternal justice! Next, let those sectarians take into consideration, particularly as regards their own dissensions in belief,—1st. That truth is one. 2nd. That their beliefs are discordant. And, 3rd. That but one of all the religious sects existing can be right. And then let them exhibit, according to their own exclusive doctrines, what would be the afflicting spectacle presented to them at the great day of accounts, were the Almighty to adopt but one of all their numerous and conflicting creeds, as the rule of his final decision? I speak it without impiety, or irreverence for the great principles of the Christian religion—which no man in his senses can treat with indignity—that they would behold an abortive, though divine scheme of redemption, for their miserable

race; they would see the regions of the damned peopled with countless myriads of their fellow-beings—a universe in ruins—and an almost solitary God!—These, sir, seem to me to be facts and inferences too plain for the subterfuges of sophistry—too strong for even sectarian prejudices—and too stubborn for either denial or evasion.

Amidst all the sectarian doctrines which pervade the world—amidst the vast and complicated variety of religious opinions diffused among mankind, opinions which have led to martyrdom for the support of nearly every cause—what is he to believe who seeks order among such chaos; truth among such contradictions; and safety among bitter and reciprocal denunciations of vengeance against unbelief, and even against dissension in opinion? These are some of the difficulties I experience in the selection and adoption of any particular code of Christian faith; these are some of the prominent reasons why I have hitherto been, and still am compelled, though reluctantly, to reject all the merely sectarian codes with which I have become acquainted. To me they seem to stand on too narrow and exclusive, not to say uncharitable and misanthropic foundations, to embrace that enlarged and boundless beneficence of Heaven, which we see everywhere displayed, for the benefit of man, in the visible universe! No one of them, that I am acquainted with, can be so charitably extended as to embrace the present and future destinies of the whole human race; and I cannot, if I even desired it, subscribe to the truth of any religious creed which comes short of this. Individuals and nations, of whatever country or remote climate, seem to me to be equally the offspring of one great and universal Parent; equally the objects of attention and tenderness with that Parent, throughout every region of the habitable globe. He has surely bestowed on the whole race of man the same physical organization, the same susceptibilities of pain and pleasure, of happiness and misery; and although he seems to have imposed religious conditions on the whole human race, as well as moral ones, which carry with them penalties for disobedience, of no ordinary magnitude; yet even these religious conditions and moral penalties, it would seem to

me, are certainly regulated not by caprice and partiality, but by principles of reason and unerring justice!

But, sir, I have other objections to mere sectarian codes. It seems to me that the proofs usually adduced in support of them are founded on the mere antiquity of certain dogmas, generated in the night of time, and the infancy of nations; on the prejudices of early precept and example, which always substitute mere authority for what ought to be rational evidence; on forced constructions of detached portions of Scripture; and, if I may be allowed the negative expression, on the want of that moral and intellectual intrepidity, possessed indeed by few, which leads to profound investigation, not subsequently, but anterior to the adoption of opinions. With me, in religion, as in politics, and in the words of the great patriot, Sidney, "Implicit faith belongs to fools; truth is comprehended by examining proofs, as the foundation of principles." No man can believe what he pleases, or even what he wishes; I mean no rational and unprejudiced man. No man can believe, if his belief be rational, that two and two make five; that a straight line occupies the longest distance between two points; or that the sun and moon appear triangular. A man, it seems to me, must believe according to the strength of the evidence presented to his reasoning powers: and, I think, it would be as difficult for an unprejudiced and intelligent man to avoid believing on sufficient evidence, as it would be for him to believe implicitly without any evidence at all. In fact, I know of no such thing as faith, by which I here mean entire belief, that is not founded on testimony calculated to carry irresistible conviction to the human mind; and, until the principles of narrow and exclusive sectarianism are better supported than I think they are at present, I must continue to defer a selection from among them of any particular code. I wish to witness the establishment or adoption of some religious faith and practice, on rational, charitable, and beneficent foundations—capable of embracing the whole human race, and of doing ample justice to those sublime attributes of the Deity, which we denominate wisdom, justice, mercy, divine love of the human family! Exclusive

partialities cannot comport with the wisdom, the justice, and the all-absorbing love of the Almighty, for his feeble and erring creature, man! But it is time to conclude this portion of my letter:—and I will now state to you, with the same candour hitherto observed, my serious and solemn objections to the Mosaical account of the Creation, as it appears in the first book of Genesis, according to the present translation of the Bible.

> "Say first of God above, or man below—
> What can we reason, but from what we know?"

On every side of Him, in the planetary system, in the depths of the ocean, and on the whole surface of the solid and habitable globe, man beholds an infinite assemblage of objects, which he denominates the physical universe. He sees the great planetary system regulated by laws which never deviate; he distinguishes that the unfathomable depths of the ocean are pervaded by aquatic animals, and even growths of vegetation, which could no where else subsist, except in that unstable and tumultuous element, and that they are all subject to the same invariable laws; he sees the solid domains of the whole globe, embracing all the parallels of latitude and longitude, and every temperature of climate, from the frozen atmosphere of the poles to the burning rigours of the equatorial regions, covered with an infinity of vegetable growths, suited to those varied temperatures, and with almost countless races of animals, calculated also to exist under all those varied temperatures, and that all of them are subject to the supreme domination of equally immutable laws. Then, turning an eye of curiosity and wonder on himself, he beholds a frame exquisitely and astonishingly organised—physical senses fitted for the examination and rigid scrutiny of all objects which present themselves—and intellectual powers calculated to hold dominion over everything around him; and he easily distinguishes that this frame and its exquisite organic structures, these physical senses and their capacities, and these intellectual powers, so varied and extensive in their genius and energies, are all subject to the influence and government of laws, equally unchangeable, and equally beyond his controul! Hence, in my opinion, sir, first arose among

mankind the idea of a God, self-dependent and supreme—the origin of all things—the great Creator of the Universe.

The immense, and, to us, unbounded machinery of the physical universe, the steady and unerring revolutions of the great planetary system, which produce for man the changes of the seasons; the periods of seed-time and harvest, and all the vast phenomena of vegetable life; the unchangeable relations or laws which pervade and regulate the great system of nature, through all her departments of vegetable, animal, and intellectual existence—in fact, all objects of which the human mind can take cognizance, demonstrate conclusively to the rational faculties of man, and to the exercise of his best judgment, not only the existence of a God, autocratical and supreme, but also that this great being must possess infinity of wisdom, omnipotence of power, and perfection of design:—infinity of wisdom to plan: omnipotence of power to create and sustain; and unerring perfection of design to produce and perpetuate everlasting harmony, not only in the great system of nature, measurably known to us, but in the sublime, and, to us, incomprehensible evolutions of a universe without bounds!

"That very law* which moulds a tear,
And bids it trickle from its source:
That law preserves the earth a sphere,
And binds the planets to their course!"

But, to be a little less general:—We distinguish the glory of God in the visible beauties, and magnificent splendours of created nature; his omnipotent power in the support and perpetuation of all the departments of animated nature known to us from the life and organization of the vegetable of the fields and woods, up to the complicated organization, and superior vitality of man: his infinity of wisdom in the fitness or co-aptation of each portion of his great works, however minute, to all we can comprehend of those works: and we can certainly be at no loss to observe infinite perfection of design in the natural objects cognizable by our senses, our understandings, and our reasoning powers, so far as the grand design of

* Gravity.

creation and providence can be developed by the feeble and limited energies of man. The truth is, sir, that these attributes of an almighty and unerring God, are as visible in the analysis of a physical atom, or even the chemical compounds of a rock, as in the complicated and exquisite structure and vitality of the human frame—or the immutable and infinitely harmonious laws which regulate the great movements of the universe!

Amidst this great and glorious assemblage of natural objects, subjected to the same invariable and infinitely harmonious laws, man seems to stand conspicuous and alone. He is the only being, absolutely known to himself, capable of raising his contemplations to the Deity, and of experiencing a sentiment of awe, veneration, and devotional love for the unknown author of his existence—the only being in creation, known to his perceptive and rational powers, whose mental capacities are capable of embracing the wide horizon of physical nature and her laws—and of experiencing a sublime and comprehensive sentiment of immortality. With all these immense capacities and powers, and endowed with sensitive and mental energies, which have laid open to his genius for enterprise the geography of the whole globe which he inhabits; which have disclosed to him the vast, and apparently, unlimited boundaries of the oceans and the land, and conducted him through trackless and tumultuous seas, to distant and unknown coasts, scarcely yet found in delineation on the mariner's chart; which have taught him to measure and calculate, by the aid of the magnetic needle, the unerring principles of mathematics, and the science of numbers, not only the solid surface of the globe he inhabits, but the relative distances and locations of all the planetary objects embraced by the great science of astronomy; which have enabled him, by the subduing and destructive power of his warlike inventions, to subjugate or destroy, and hold undivided dominion over all the inferior orders of animated nature; which have taught him the exercise and principles of all the mechanical arts, and enabled him to clothe his body with attire, to shield him from the frosts and snows of winter, and the sultry and oppressive heats of

summer; to raise sheds to cover, and ramparts to defend himself against his natural enemies—in fine, to conquer nearly all the objects which stand in the way of his enjoyments and happiness. Can it be possible, sir, that man, thus nobly endowed, and thus most exquisitely organised, physically and intellectually, should have been placed by his Maker in a garden, merely "to dress it, and to keep it?" "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And the Lord took the man, and put him into the garden of Eden, to dress it, and to keep it."

The laws of nature, at least to me, sir, speak in a voice not easily to be misunderstood. Our first parents must have been formed physically, morally, and mentally, precisely like ourselves, or I think they could not have been our progenitors: throughout all animated existence, as far as I can judge, like produces like. If they were invested with organic procreative powers, those endowments could not have been bestowed in vain: to presume otherwise would be virtually to impeach infinite wisdom with folly: if given, they were to be exercised—"And God said to them, be fruitful, and multiply, and replenish the earth, and subdue it," &c.—and, if exercised, the difficulty with me is—Was the garden of Eden capacious and productive enough to afford ample room for, and to furnish with subsistence, the whole race of Adam? But, even suppose that the garden of Eden were made to embrace the whole habitable surface of the globe, would even that vast domain have afforded space and subsistence for such a race as must have now been in existence, had not Adam fallen, and the curse of death been denounced against the countless myriads of his race? If Adam was not intended to procreate his species, his prolific energies must have been bestowed in vain, and the whole inhabitable globe, except the small space occupied by himself and his partner, who must also have been doomed to perpetual barrenness, must have remained a wild and uncultivated desert, and left eternally to the undivided empire of inferior animals. But this state of things, according to the Bible itself, seems not to have been the intention of the Creator—for Adam and Eve were com-

manded, even previously to their fall, as well as I can understand the requisition, to "increase and multiply, and to replenish the earth, and to subdue it." In fine, the whole of my difficulties respecting the correctness of the Mosaical account of creation, may be comprised in the following queries:—Was it intended by the Almighty Creator that our first parents, and their innumerable progeny, were to confine their whole attention and wonderful energies merely to the cultivation and dressing of a garden? Was that garden circumscribed to definite and insurmountable bounds? or were its environs the ends of the earth, the circumference of the whole globe? In either case, and supposing that man had not fallen, by which fall alone we are taught that death came into the world, would there at this day have been room for the numerous race of our first parents in the garden, or even on the surface of the globe? If, on the contrary, those original parents were not invested with procreative powers, or if endowed therewith, were doomed to perpetual barrenness, was the earth for ever to continue an uncultivated wilderness, the undisputed and undivided empire of wild beasts? Did the introduction of death into the world, by the fall of man, change the original conformation of the jaws of carnivorous animals, and make the earth, and the rivers, and the oceans of the globe, theatres of robbery, carnage, and bloodshed? In fine, did the original sin of Adam make the earth bring forth thorns, and briars, and noxious weeds—many, if not all of which, are calculated for the cure of the diseases of our race? And did that original sin produce all the physical, moral, and intellectual disorders, which we everywhere distinguish among mankind?

This communication has been made longer than at first intended; but, because I consider the subjects important which it embraces, and because it was written in obedience to the request of several of your readers, and my own ardent wish for information, I trust you will excuse some prolixity.

With due respect and consideration, I am, sir, your obedient servant, CHARLES CASSEDY.

LETTER OF A. CAMPBELL IN REPLY.—No. I.

Respected Sir,—My desire to present entire, in one number, your very respectful and dignified communication of the 29th October, precluded my offering any remarks upon it. I could not, with due regard to the subjects on hand and the character of this periodical, engross more of its pages on one occasion, on a subject not so immediately in the direct range of the present topics of discussion, otherwise, I should have accompanied your letter with a partial reply. Even now I must divide my reply into a series of numbers, that I may afford room for other subjects of high consideration.

Your request to the contrary alone prevents me from referring you to my debate with Mr. Owen, for a rational consideration of some of the more prominent difficulties suggested in your letter. In that volume, it appears to me, your objections are fully considered, with the exception of, perhaps, one; and that is partially noticed.

Sorry to see one so gifted as yourself—one whose heart is so susceptible of refined and exalted sentiments of Christianity—and whose tongue is so well furnished to plead the cause of almighty love, languishing without the precincts of Messiah's reign, an alien from Israel's commonwealth, and without the hope, the well-grounded hope which Christianity inspires, I feel myself impelled to offer you some reflections on the difficulties which prevent your entrance into the kingdom.

From a careful analysis of your letter, now lying before me, the following appear to be the stumbling blocks in your way:—

1. The variety of religious creeds, and the discordant and often contradictary materials of which they are composed.

2. The too narrow and exclusive foundation of the Christian scheme itself, compared with the divine philanthropy developed in all the creation and providence of the Almighty Creator and Benefactor of our race.

3. The Mosaic account of creation assigns not to man an object suited to his constitution, alike worthy of him and his Maker; nor does it suitably explain many phenomena in the animal and vegetable creation.

These, sir, if I mistake not, are the *foci* of your difficulties and embarrassments; these the generic heads of the chapters of objections which have hitherto prevented your cordial acquiescence in the mission and redemption of Jesus of Nazareth. In attending to these, I think it possible to meet all that you have alledged in the very ample, perspicuous, and elegant ex-

hibition which you have given of them in the document before me.

On your first objection allow me to tender you the following answer :—

1. The Gospel and its counterfeits must always be regarded as two things, wholly and essentially different; else we shall imagine that any objection which lies against the abuses of Christianity, or the spurious and counterfeit Gospels, lies against the Gospel itself. This admission, I presume, I am not more prompt to require, than you to concede.

2. The false Gospels, corruptions, and apostacy, of which you justly complain, so far from being an argument, or relevant objection, against its divine original, is a confirmation of it; inasmuch as these defections are distinctly described and fully delineated by the Apostles themselves. Some of them, moreover, required that Christianity, in some shape, should become the religion of the Roman Empire before they could exist. Now, that a religion, which, at first, and during the whole lives of the original witnesses, was universally hated and persecuted, should in so short a time, be elevated to the imperial throne, was so contrary to all antecedent events—so contrary to universal experience—that it could be known only to men guided by a Spirit to whom nothing is hid. That the Apostles were able in twenty years from the crucifixion of the Messiah, to describe a man of sin, whose very existence required the establishment of a corruption of Christianity on the imperial throne, is just as miraculous as that a virgin should be the mother of the Saviour of the world, or that Jesus should have been raised from the dead.

3. That Christianity should be liable to such abuses, can afford no objection to its high pretensions; because there is no gift of the Creator which is not liable to similar abuses; and if anything was bestowed on man which he could not abuse, it would be of no moral use to him—for he cannot use that which he cannot abuse. Where there can be no vice, there can be no virtue.

4. Neither can the differences which exist about the meaning or design of any part of the divine communication, furnish a just objection to it; because there is no science, no useful art, concerning which there have not been, and may not again be, differences of opinion. Men have not as yet agreed about the best theory of a plough, nor any of the more common implements of husbandry. Nor are the learned professions more united in the theory and practice of law and physic, than are the various sectarian Doctors of corrupted Christianity. But who infers from hence, that there is no truth in any science,

art, or profession—no truth in law, physic, or theology, shocks all common sense.

5. Although, as you say, "reason and the great interests of mankind seem to require but one religion, capable of embracing the whole human race," it is nevertheless true that no communication can be offered to our race which will secure unity of sentiment, feeling, faith, or opinion in those which are addressed. The sun, moon, and stars, those celestial preachers—and the ten thousand voices of the four seasons of the year, with every diurnal revolution of the earth, are unable to teach one and the same lesson to the Persian and the Scythian, to the Syrian and the Egyptian. With that volume which is supposed capable of teaching "natural religion," before the eyes of all nations, whence has it happened that the sun, moon, stars—light, fire, air, winds, water, oceans, seas, rivers, and mountains—men, renowned for both virtue and vice—departed heroes—beasts, birds, fishes, insects, reptiles—trees, shrubs, and plants—minerals and metals—jewels, and the stones of the street—have been deified and adored by nations, families, individuals, from north to south, from east to west, where the volume of nature has been the only guide! Christianity, notwithstanding its numerous abuses, has done infinitely more than all the religions of all ages to give unity of sentiment, faith, and morals to the millions which profess it, than could ever have been found in all the generations of men previous to its introduction.

6. That the Christian religion should, in almost 2000 years, have degenerated in such a world, (a world in heart and life opposed to the purity of its precepts, and to the justice, mercy, and benevolence which it inculcates,) is not more strange than that the human race, originally from one stock, should now be multiplied into different races. Taking features and complexion into the account, may we not say that the fair European—the deep yellow Mongolian, or Asiatic—the copper-coloured Indian or American—the deep brown Malay, found in Malacca and the islands of the Pacific—and the jet black African, constitute five distinct races of men. If nature itself has been unable to resist the invasions of soil, climate, and various circumstances, why should it appear so marvellous, that, after traversing three quarters of the world, Christianity should have changed *its* visage, and have lost some of its original features? It would be as fairly in the power of logic to prove that God did not create man, because of these varieties and circumstantial differences in the race, as that he is not the author of the Gospel, because of all these sectarian discrepancies of which you complain.

7. But the preceding remarks are submitted upon other grounds than the real merits of the case; for the truth is, the

Gospel of Jesus Christ is no more chargeable with these sects, than is General Washington with the late "Ordinance" of South Carolina, or with the wars of Bonaparte. They all stand condemned before the tribunal of Jesus and the Holy Twelve.

Your remarks, then, my dear sir, on the pretensions of these sects, and on their arrogant, illiberal, and denouncing proceedings, justly lie at their respective doors; and it is neither in my power, nor in theirs, to remove them. Not one of them can plead *Not Guilty* of the allegata, and sustain their plea in the presence of the Bible and right reason. But I beg you to consider—how unreasonable, how contrary to your whole course of action in the great affairs of this life, how illogical it would be for you to object against the Gospel of Jesus, because of the follies and phrensy of sectarians in this cloudy and dark day—because of their contradictory theories, annunciations and denunciations; when you cannot put your hand to the plough, to the shuttle, to the helm—when you cannot decide a single question of law or evidence—of physics or metaphisics—or apply for any relief to any art, science, or profession, unless you break through all the entanglements which you have ingeniously woven around yourself in reference to the Gospel of God. You must make nothing of this chapter of objections in reference to every other subject; or you must fold your arms in perfect supineness; neither presuming to eat, drink, sleep, or labour in any profession, because there may be many a curious question stated, many a new theory broached, which it is not yet in the power of all science and ingenuity satisfactorily to confront, nulify, or oppose. I am, after many years pondering on the infinite subjects of creation, providence, and redemption, more and more deeply impressed with the conviction that we have fewer rational difficulties to encounter, less puzzling theories to explode, less formidable objections to surmount, in bowing to the divine mission and authority of Messiah the Lord of life, than in deciding upon the best form of civil government, the best code of laws, the best theory of disease and cure, or the nature of the physical constitution of man. But in our next we shall go more fully into the merits of your difficulties. Meanwhile, accept the assurance of my high consideration and respect. A. C.

THE SAME TO THE SAME.—LETTER II.

Respected Sir,—In approaching your second objection to the Christian religion, or rather the second difficulty which lies in your way, when you think of a cordial reception of it, permit me to observe, that there are *three* things necessarily submitted

to the test of reason, in every pretension to a revelation from God. These are, the message, the intellectual and moral character of the messenger, and the supernatural attestations, or the credentials by which he is supported :—the miracle, the messenger, and the message; or, perhaps, better arranged, the message, the messenger, and the credentials.

Some imagine they find reason to object to the three; others, like yourself, exclusively object to the message, as some way, in their judgment, unworthy of God or unworthy of man. The pith of your second objection appears to be contained in the following proposition :—*That as the globe we inhabit, and the Bible, are said to come from the same Being, to have one and the same Author, the moral attributes, or general character of the Creator, ought to appear the same in nature and religion;* or that the philanthropy which appears in the natural creation, should also appear in the Christian religion. *But you infer that the philanthropy which appears in creation, greatly transcends that which appears in the Christian scheme of redemption.*— Hence you object because, in your judgment, *nature and Christianity agree not in their testimony concerning the Almighty;* and, if you are compelled to believe but one of the witnesses, you will, though with great reluctance, believe nature rather than Jesus Christ.

In the analysis which I gave of your letter in my former epistle, I did not thus express your second difficulty. According to my former letter, " the too narrow and exclusive spirit of the Christian religion, compared with the Divine philanthropy developed in the creation and providence of the Almighty Father and Benefactor of our race, constituted your second capital objection to the Christian religion :" this is, however, to the same effect. It is, sir, with me, a matter of the first importance, in every attempt to aid the inquiries, or to meet the objections of any searcher after truth, to come to the precise point at which his mind halts, and to meet the objection in its full force: you will, therefore, excuse the otherwise unnecessery verbiage with which I have spoken of this difficulty. I wish to have it ferreted out, and distinctly placed before my mental vision, that I may not be found beating the air.

Against the messengers of the Christian religion, or the credentials which they submitted to the test of reason, you offer no objection. It is, therefore, wholly impertinent for me to say anything of these. Nor do you object to the whole message itself, as either unworthy of God or unworthy of man. Nay, you approve the most of it. That God should propose to bestow immortality on mortal man, and that he should honour our apostate race by sending his own Son, in the likeness of sinful

flesh, to reconcile us to God and to effect for us an eternal redemption, you cannot think to be either incompatible with the glory of God or the best interests of man. That purity and holiness, sometimes called virtue, should constitute the highway to future and eternal happiness, also fully meets your approbation. But one objection seems, for a moment, to outweigh the ten thousand arguments in favour of the mission, the missionaries, and the divine credentials. This objection, too, is but an inference drawn from what some have styled the *doctrines* of Christianity; or rather, from one of those doctrines which represent but a small remnant of mankind as likely to be the participants of this salvation.

In passing, permit me just to say, that Jesus Christ and his Apostles are as silent as the grave upon the relative proportion of the saved and the lost. The relative aggregate of all the generations of men who shall be saved or lost, is no part of the Christian religion. Nothing definite is said or written on this point. It is true that John the Apostle represents an innumerable multitude, which no man could number, of every nation, kindred and tongue, as having attained to immortality; but that many shall be lost, is fully and unequivocally stated, both by our Lord and his Apostles. And, let me add, that if you can never submit cordially to the government of Jesus Christ till you discover that every human being shall be saved by him, with the present revelation, and your powers of discrimination, I predict, you will never permit him to be the Sovereign of your heart.

But, sir, I am far from thinking that, with your premises and data before your mind, you will make such a discovery a condition of your acquiescence in the only rational exhibition of religion submitted to the acceptance of a dying world. That some will be saved, and that some will perish with "an everlasting destruction from the presence of the Lord and glory of his power," I do admit is clearly taught in the Christian Scriptures; and that it is not at all incompatible with your own premises and reasonings, from the testimony of nature I hope to make satisfactorily evident to yourself.

But let me first observe, that with the exception of a few Universalists of one particular school, the human race, in all ages, have contended for a future state of rewards and punishments of some continuance. The Pagan superstitions, one and all; the Mahometan imposture, the Jews, and the Deists also, have confessed their belief in future punishment. We urge not this almost universal belief, or opinion, as an argument in proof of our position, but rather submit it as an evidence that there is nothing in the idea generally repulsive to the human mind. If

not an oracle of reason, it is an oracle to which reason has not found much to object.

But, sir, to approach your difficulty in the direct route of your own premises and reasonings, permit me to call your attention to this very fundamental proposition :—

1. There is no unconditional favour bestowed on man.

The enjoyment of life itself depends upon conditions, a disregard of which must of necessity result in a forfeiture of it. Not a single favour, which contributes to the preservation and comfort of life, has been bestowed on man, which he may not forfeit; which he will not certainly forfeit, if the conditions on which it is bestowed are not complied with. Might not, then, my dear sir, a theorist of some ancient or modern school, make this an argument against the philanthropy of the common Father of our race, because he has made life itself, and all its enjoyments, depend upon conditions which may, through ignorance and imbecility, be neglected or violated, and which through either ignorance or neglect, in countless instances, have caused the forfeiture of life, or health, or happiness? Millions of our race have experienced ten thousand times ten thousand calamities, from their ignorance of these conditions, or from their inability to fulfil them. Could you, my dear sir, place before your eye in one immense group the innumerable multitudes now dragging out a miserable existence, in consequence of having sinned against some law of nature, of having violated the conditions on which health and competence are necessarily consequent;—could you add to these the immense throng, who, in the morning of life, or in the midst of their days, have been cut off from the generations of the living for refusing obedience to these conditions, or because they were ignorant of them, methinks you would no longer complain that the philanthropy displayed in the Gospel differs essentially from that displayed in the works of creation and providence.

But you say, "Exclusive partialities cannot comport with the wisdom, the justice, the *all-absorbing love* of the *Almighty* for his feeble and erring creature, man." This is one of your favourite inferences from the works of creation; but I confess I know not from what premises, found in the volume of nature, this is a fair induction. In following you through your contemplations on this terraqueous globe, and on the lot of man upon it, I am compelled to another conclusion, which I shall here state as asecond proposition, only inferior to the first in importance.

II. That something like "exclusive partiality" does appear to be an essential part of the system of creation and providence.

Without examining the circumstances of man in every degree of latitude from Behring's Straits to Terra del Fuego, or from

Nova Zembla to the Cape of Good Hope; without examining all the influences of climate, soil, government, operating on the physical and moral coustitution of man in one hemisphere, if we only select a few we may arrive at sufficient proof to sustain the above proposition.

From the shivering Greenlander to the sun-burnt Moor, what varieties of stature, figure, complexion, beauty, constitution, do we find! what diversities of intellect, moral habits, manners and customs affecting the happiness of man! what various modes of sustaining life from the various products of soil and climate! The human body is known to vary from four feet, as an average stature, to almost seven; and the mind follows it in the same scale of comparative stature, strength, and activity. Here man is an adult of mature age and reason at twelve, and a patriarch at thirty; there his constitution is not formed till twice twelve years have run their race, nor are his days completed till fourscore years have wasted his strength: here he is of a temperament as mild as the genial breath of spring; there, as fierce as the northern blasts which drift the snowy mountains of Spitzbergen: here, he pants for breath in the burning deserts of the torrid zone, and there he inters himself under ground to survive the rigours of a nine months' winter; here he is born to affluence, to a throne and a sceptre, and there he sinks into the sordid hut of abject slavery.

His education and moral training are necessarily contingent on all these circumstances, over which he generally has no control. How then infer from these data, from this volume of unequivocal signs, that this "exclusive spirit" of Christianity is at war with the unexclusive philanthropy displayed in creation and providence! The utter impossibility of all men living in the same latitudes, or even in the same temperate zone, lays the foundation of ten thousand diversities in the constitution, character, habits, and circumstances of man, which are as necessary as the law which made this earth a globe. The foundation of this exclusive system is found in the formation of our globe, and in its position to the common centre of our system; and, consequently, is a part of the plan of its omniscient and omnipotent Creator.

Indeed, sir, if we may call all the diversities in the lot of man "partialities," if all differences found in the family of man must be regarded as tokens of partiality, then is there written on the face of the whole creation nothing so distinctly and so legibly as the partiality of its Creator. The spangled heavens, the myriads of shining orbs of various magnitudes and lustre, the fixed stars, the planets, primary and secondary, the comets of every eccentricity, proclaim to the listening ear the partiality, as some

would call it, of the Almighty Creator. The oceans, seas, lakes, rivers, with all their scaly tribes—the mountains, hills, valleys, and plains—the immense continents—the sandy deserts —the vast morasses—the barren, cloud-capt peaks—and all the spicy islands, with all their tribes of inhabitants, loudly proclaim that God delights in variety.

The susceptibilities of pleasure and pain, the capacity for sensitive, rational, and moral enjoyment are as diversified as the physical constitution of the spheres and all their inhabitants—no two things alike in all respects, as far as human science can explore. Why, then, should it be thought an insurmountable objection to the word of eternal life that all will not—that all cannot embrace it? Does not creation—does not the providence of its Almighty Author preach the same lesson in ten thousand varied types, figures, and analogies? Can all of any class become like one of that class, or like one of another class? Making nature (which is but a co-witness) the judge of revelation, trying the oracles of religion by those of reason, comparing the voice which speaks in every creature, with that of Apostles and Prophets, in my ear there is no discord. Nature and the Bible speak the same lesson. My aphorism is, that which is just in little, is just in much; that which is unjust in a farthing, is unjust in a million. Thus taught the great Prophet. From all of which my reason concludes that, if it be compatible with the wisdom, justice, philanthropy of our heavenly Father, to allow these diversities in the children of one family to exist in this state of human existence; if he have made animal life and enjoyment depend on conditions which may easily be broken; if he have so governed this world for six thousand years, as to keep before our eyes a continued scene of varied suffering and distress in consequence of sinning against the laws of nature, who can infer from these premises that it will be incompatible with his whole moral character, to save those who honour and obey his Son, and to condemn all who reject the Messiah, and despise the salvation of God!

Thus, sir, I am led to the conclusion that nature, which is another name for creation, and Christianity concur exactly in their testimony concerning God. If these two witnesses are attentively heard, and their testimony fairly interpreted, it will appear that no two witnesses ever more perfectly harmonized in identifying the character of any person, than do the works and word of God in attesting his character to man.

But, sir, suppose that, in interpreting their testimony (for men are just as much divided in interpreting the testimony of the works of God, as in interpreting his word), a discord or contradiction should appear, a question arises which of the two

witnesses is to be believed. " Neither of them," says the Atheist. " Nature," says the Theist. Both are equally capricious. Could we suppose such a discrepancy, in fact, I would undertake to show that revelation is the most credible and intelligible guide. I would find an offset to the allegation that the latter witness is more liable to interpolation and misinterpretation than the former, in the contradictory testimonies of all the polytheists of ancient and modern times. But this is wholly gratuitous; for the works and word of God give but one and the same testimony, though neither would be intelligible without the other; but when both are fully and fairly heard, there is the fullest assurance given that God is just and merciful, as well as infinite in power, wisdom, and goodness. Your third objection I must defer till another moon. With high consideration and respect, I remain, &c. A. C.

TO THE SOCIETY OF FRIENDS, COMMONLY CALLED QUAKERS.

Respected and Respectable Friends, — You have, as a society, long contended against water baptism, on the supposition that it once was, but is now done away. The spirit that moves you, has moved me to address you; not, indeed, to provoke you to a controversy with me, nor to speak to you as some sectaries speak to you. I am not about to use the same arguments against your views, which you have often heard, and as often considered. But for some time past, that spirit which has suggested so many good things to you, has suggested one consideration to me, which I am constrained by it to make known to you, believing it to be enough to settle all doubts on the subject of baptism. This consideration will appear the more weighty to you, inasmuch as it is predicated upon your own acknowledgments. I have never seen it presented to you by any of those who would slander you into a compliance with their clerical schemes. I entreat you to pay it due attention. It is this:—You believe that there is one Lord, one faith, and one baptism. But the fooleries of your opponents drove you to say that this one baptism is the baptism of the Spirit. Now, if I can show that this one baptism cannot mean the baptism of the Spirit, you will, no doubt, admit that, while there is but one baptism, you ought to submit to it. In the first place, then, I offer you this proposition:—That no gift, operation, or influence of the Spirit, was ever, by any inspired writer, called the baptism of the Holy Spirit, save what happened on Pentecost, and in the first calling of the Gentiles in the house of Cornelius. If

this be true, then this one baptism, of which Paul speaks, is an immersion in water.

Now, that this position may evidently appear to be true, it will be necessary to notice two points:—First, that no man who was the subject of any gift, impression, influence or operation of the Spirit of God, other than the Pentecostian, is said to have been baptized in the Holy Spirit. And, in the second place, that the promise of being baptized in the Holy Spirit, and its accomplishment, are, by the New Testament writers, exclusively applied to the times and places above specified. In illustration of the first point, it is only necessary to observe, that it is confessed that many of the Old Testament saints were the subjects of influences, gifts, and operations of the Spirit. By it the Prophets spake, and by it the oracles were composed. Yet not one of these are said to have been baptized by the Holy Spirit. Again, during the ministry of John, and the labours of the Lord on earth, many persons, and especially the Apostles, were the subjects of gifts, impressions, operations and influences of the Spirit, yet those persons were not said to be, and, in fact, were not baptized, in the Spirit. For this plain reason, with all their gifts, they were the subjects of the promise, "He shall baptize you in the Holy Spirit, and in fire." To them was the spiritual baptism promised by the Saviour. The demonstration of the second point will confirm and establish the first.

Acts i. 5. The Saviour, after he rose from the dead, and just before his ascension into heaven, promised his disciples that they would soon be baptized in the Holy Spirit. His words are—"Ye shall be baptized in the Holy Spirit not many days hence." Now, my dear friends, observe this baptism was then future, consequently all the spiritual influences they had hitherto experienced did not constitute this baptism; for why, then, should it be a matter of promise? Please observe again, the time for its accomplishment is fixed and defined—"Not many days hence"—Pentecost was not many days hence. Not many days after the Lord's ascension, they were baptized in the Holy Spirit and in fire, Acts ii. Peter there and then demonstrated that this outpouring of the Spirit, which put all the Apostles and others fully under its influence, called on this account a baptism or immersion, was the accomplishment of former promises. This baptism was never repeated till God called the Gentiles. And in order to show his impartiality, he made no difference between them and the Jews. Peter shows that there was no other outpouring of the Spirit from Pentecost till the calling of the Gentiles. "God," says he, gave "the Gentiles the same gift that he did unto us Jews at the beginning" of the reign of his

Son, or of the Christian age. There had been no outpouring from Pentecost till that time. Pentecost was the only day, and Jerusalem the only place, analogous to this. From all which it is apparent that no other gifts, operations, or influences of the Spirit, from the beginning of the world till Pentecost, are called the baptism of the Holy Spirit; and that no similar outpouring had intervened from the first calling of the Jews till the first calling of the Gentiles; and that the various graces, called the fruits of the Spirit, neither are nor can be called the baptism of the Spirit.

Once more observe, that the baptism of the Holy Spirit was, to be a visible baptism. This the promise implied. We all know that the two occasions called the baptism of the Spirit were visible and brilliant.—But, my friends, is your baptism of the Spirit visible or invisible? They were enveloped in fire, and covered with tongues. And it is worthy of note, that all the subjects of this baptism could instantaneously speak foreign languages which they never learned. Can the subjects of your spiritual baptism do this also?

Now, the one baptism, of which Paul speaks in the present time, when writing to the Ephesians, was not that past on Pentecost, nor can it, by any arguments deduced from Scripture, be applied to any influences in our day, whether "ordinary or extraordinary." While, then, you admit that there is one baptism, and as you see it is not the baptism of the Holy Spirit, for which there is now no use nor promise, and which we have never seen as exhibited on those occassions, this one baptism is that in water; and you will no doubt remember, that, when Cornelius and his friends had received the baptism of the Holy Spirit, the great Apostle Peter commanded them to be immersed in the name of the Lord. And I know you would rather say that it is more probable that George Fox might have erred, than the Apostle Peter. Accept these hints from your friend,

A. Campbell.

OUTLINE OF A SERMON ON GAL. II. 19, 20, 21.

"For I, through the law, am dead to the law, that I might live unto God. I am crucified with Christ, nevertheless I live; yet, not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

These words seem to come in as part of Paul's rebuke to Peter, for his dissimulation at Antioch, in forbearing to eat with

the Gentile converts, when certain Jews came from James, fearing them who were of the circumcision, ver. 11, 12. It was much to the Apostle's purpose to relate that affair to the Galatians; for it appears that the Judaizing teachers, who had subverted them, had endeavoured to depreciate the Apostle Paul, called his apostleship in question, represented him as differing from the other Apostles at Jerusalem, respecting the freedom of the Gentiles from the law of Moses; and that, therefore, he was not to be credited on that head. Paul evidently meets these objections; shows that he had his mission immediately from Jesus Christ, and not from the other Apostles, from whom he learned nothing;—that he and they were perfectly agreed as to the freedom of the Gentile converts from the law; but that he had a more abundant revelation than they had upon that head, and was more firm and steady in it than even Peter, whom he had occasion to rebuke openly at Antioch for his timidity and inconsistency of conduct in that affair.

The words which Paul addressed to Peter on that occasion, strike at the very root of the judaizing doctrine, and may be said to contain the substance of this whole epistle, which is nothing but an amplification of the principles here laid down, with an application of them to the particular case of the Galatians at that time. The verses now referred to, contain only part of his address to Peter, yet they are very emphatic and comprehensive, and lead us into the spirit and scope of the whole epistle. We shall consider what the Apostle means by the law,—in what sense, and by what means he was dead to the law,—how his death to the law was necessary to his living unto God,—and what is imported in his living unto God, or by the faith of the Son of God.

1. By the law, he evidently means the law of Moses; and that, not merely the ceremonial, but also the moral part of it, contained in the Ten Commandments; for this is that which he calls the ministration of death, and condemnation in opposition to the ministration of the Spirit, and of righteousness, 2 Cor. iii. 10. It is that law which the Gentiles had, in some measure, written in their hearts, Rom. ii. 15, which forbids stealing, adultery, idolatry, ver. 21 22, covetousness, ch. vii. 7, which gives the knowledge of sin, ch. iii. 20, which justifies only the doer of it, ch. ii. 13, ch. x. 5, and curseth him that continueth not in all things written therein to do them, Gal. iii. 10. It is that law under which Christ was made, that he might redeem his people of all nations, Gal. iii. 13, 14; ch. iv. 4, 5. From all which it is plain that it must include the moral law, and not merely the peculiarities of Judaism; for this last could not stop every mouth, or make all the world guilty before God. But, then,

II. In what sense, and by what means, was Paul dead to this law? To be dead to the law, is to be freed from it in some sense or other. A woman is freed from the law of her dead husband, Rom. vii. 3. He that is dead, is freed from sin, ch. vi. 7. To be dead from the rudiments of the world, is to be freed from subjection to them, Col. ii. 20. That Paul was freed from the law of Moses, as it was typical and ceremonial, is easy to conceive; but how is it possible that he could, in any sense, be freed from the moral law, which is founded in the nature of things, and of perpetual and universal obligation? To this, I answer, that Paul, as a Jew, was not at that time practically free even from the ceremonial part of the law, for he walked orderly, and kept it, Acts xxi. 24, far less was he free from the moral law, the sum of which is, to love God and our neighbour; for this would be to be loosed from the obligation to holiness in heart and life, which is the very soul of Antinomianism. But he was dead to, or loosed from the law, in the following respects:—1. From its penalty or curse, which he had incurred by transgressing it. "For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things written in the book of the law to do them." Gal. iii. 10.

2. He was freed from the law as the condition of pardon, justification, or acceptance with God. "Moses describeth the righteousness which is of the law, that the man who doeth those things shall live by them." Rom. x. 5.; Gal. iii. 12. Perfect obedience is what the law requires, in order to live by it; and to be dead to the law, is to be freed from it in that respect.

The means of his death to the law in the sense explained, was the law itself. "I, through the law, am dead "to the law." This language appears strange, and imports that the law slew him to itself, and it did so—1st, By convincing him of sin, and condemning him, Rom. iii. 20. This cut off his hopes of life by it, and made him despair of being justified by any obedience he could yield to it. See what he says of this, Rom. vii. 7—14. But this kind of death could not free him from the demands of the law either as to satisfaction for sins, or perfect obedience for life, which is the main thing intended; and therefore—2nd. He was dead to the law through the law's taking satisfaction from Christ, his substitute and representative. The law could not demand this of Christ, but by his own voluntary undertaking. But when he undertook to satisfy all the demands of the law upon his people, and was made under the law for that very purpose, Gal. iv. 4, then the law took hold of him in their stead, and demanded that he should suffer the curse and lay down his life for them, Gal. iii. 13. 2 Cor. v. 21. Believers therefore are

dead to the law through the law by which Christ died for them. Agreeable to this he says "ye also are become dead to the law by the body of Christ." Rom. vii. 4. *i. e.* by his body slain as a sacrifice for your sins; "for if one died for all, then all have died," 2. Cor. v. 14. So he explains it in this very passage "I am crucified with Christ," verse 20. The law therefore had no further demand upon him; for he had suffered its utmost penalty and answered all its demands in the person of Christ when he hung upon the cross, being as it were crucified together with him. By this means he was delivered from the curse of the law, Gal. iii. 13., and from obedience to it as the ground of acceptance or condition of life; so that it has no more power over the believer in these respects than a dead husband has over his wife, Rom. vii. 2—3, they being dead to that wherein they were held, verse 6.

III. His death to the law was necessary to his living unto God.. "I am (says he) dead to the law that I might live unto God." To live unto God is to have that life which lies in his favour, consisting of justification of life, and a resurrection to eternal life. Thus Christ is said to live unto God, Rom. vi. 10. in consequence of which believers are to reckon themselves alive unto God in Christ Jesus, ver 2. for in this sense they all live unto him, Luke xx. 38.—It also signifies being devoted to the fear and service of God, or walking in newness of life: thus we are to live not to ourselves, but to him that died for us, 2. Cor. v. 15. Now till he was dead to the law he could not live unto God in either of these senses. He could not be justified or obtain eternal life by all his obedience to it; for being a sinner it cursed and condemned him, Gal. iii. 10. And he must first be dead to, and delivered from the law before he could bring forth fruit unto God, or serve him in newness of spirit, see Rom. vii. 4, 5, 6.

IV. Let us now consider what is imported in his living unto God, or "by the faith of the Son of God,"—Though he was dead to the law, being crucified with Christ, yet he says "Nevertheless I live;" but he takes care to show that he did not live by his own obedience to the law, which saith "the man that doeth these things shall live in them," and which was his own natural way of living; for he adds,—"yet not I, but Christ liveth in me." Christ died for sin once, but he now liveth unto God. As the former was Paul's death, so the latter was his life, Rom. vi. 10, 11. He now lived by union with a risen Saviour, being married to him that is risen from the dead for his justification to life, Rom. iv. 25, vii. 4. Christ dwelling in his heart by faith, lived in him as his life. This is further explained in the next words, "And the life which I now live in the flesh, I live

by the faith of the Son of God." The word now is opposed to his former life when he sought life by doing the law; but now the life which he lived in the body, while absent from the Lord, was by what he believed Christ had done as the end of the law for righteousness.

Living by the faith of the Son of God imports, 1st, Being justified by faith in Christ as having fulfilled the law and borne its curse, in the room of the guilty, and so done all that was necessary for the justification of the ungodly. In this sense the just are said to live by faith, Rom. i. 16, 17. Gal. iii. 11. Thus the ungodly obtain life at first, from what they believe concerning Christ's finished work as proclaimed in the Gospel, which reveals the righteousness of God. They are justified, accepted, and have peace with God, not working, but purely believing in the work already done by the Son of God, Rom. iv. 5, Gal. ii. 16. No inherent qualification previously is necessary to believing or hoping in Christ.

2nd. To live by the faith implies his holding fast that beginning of confidence in the blood of atonement which at first relieved him, as the constant foundation of his hope and source of consolation, without admitting even his Christian obedience or experience to take place of it. This is to abide in Christ, which is distinguished even from those fruits which are the effects of it, John xv. 4, 5. This is to live by the faith of the Son of God, and not by any change or fruits in us. The testimony of conscience has its place and use, but not to live by. The peace, rest, and happiness of our souls must come always freely, immediately, and directly from Christ, without the medium of our own works or holiness intervening; and it is from this, that any good thing, or distinguishing experience is produced and supported in us.

3rd. To live by faith imports the knowledge that he loved us, and gave himself for us. This is more or less attained in our first believing, and is more and more evident to us in our holding the faith, and in its working by love, and producing answerable fruits, and here the testimony of conscience has place. But these fruits will be no proper or satisfying evidence in our conscience, but as they are the immediate and genuine effects of faith, love, and hope in Christ directly.

IMPROVEMENT.

1st. Let this subject be improved by us in the way of self-examination. "By what are we living?" The continual and deep-rooted propensity that there is in every heart of man to live by his own righteousness, renders this enquiry always seasonable and necessary. Our first parent, "Adam," was formed to live by his own righteousness; and while he retained his innocence,

he enjoyed the favour of God through that medium; but when he became a sinner, every expectation of that kind was not only vain and hopeless but also criminal, for it implied that God could be pleased with an imperfect obedience. Now this error is natural to us all—and even those who have tasted that the Lord is gracious, &c. are prone, "through an evil heart of unbelief to depart from the living God."

2nd. Let us learn from this subject, that our salvation is all of grace from first to last; grace provided the justifying righteousness, and grace will be magnified in the salvation of every one that reaps the benefit of that righteousness. See that you do not "frustrate the grace of God, for," &c.

3rd. Are we living unto God?—If so, it must be by the faith of the Son of God, and if that be the case, our fruit will be unto holiness and the end everlasting life.

DEATH OF MR. WILLIAM BALLANTINE, AT PHILADELPHIA.

Extract of a letter from Mr. Campbell to W. Jones, dated Bethany, Feb. 2, 1836:—

"Your old friend, brother, and co-pastor, William Ballantine, departed this life a few days since. He had been long confined to his room with an inveterate jaundice, or biliary disease, of long continuance. He was much beloved and esteemed by all the brethren that knew him, and waited with great patience and resignation to the will of his heavenly Father. His children are widely scattered, but, as far as I know, doing well in this country."

So far Mr. Campbell: the following letter from Mr. Ballantine to the Church meeting in Bank-street, Philadelphia, of which he was one of the Elders, and written during his severe affliction, gives such a pleasing representation of his state of mind, his composure, resignation, and elevated hopes, that we have a satisfaction in inserting it, and doubt not that it will be read with much interest by his friends on this side the Atlantic. We extract it from the American 'Millennial Harbinger,' of last year.

Philadelphia, February, 19, 1835.

TO THE CHURCH MEETING IN BANK STREET.

"Beloved Brethren,—It pleases the Lord to lay his hand upon me by a painful disease, which detains me from your assemblies: but good

is his will. Have I received so much good from his hand, and shall I not receive evil also? Though absent from you, nevertheless I am present in the spirit, beholding the steadfastness of your faith, and joying in the order of our heavenly Father's house. It is my earnest prayer before the throne of his grace, that we may be perfect and entire in the whole of his will, making increase with a great increase in all the fruits of the Spirit. Brethren, we are called to purity in soul, body, and spirit, and to abound in that holiness, the holiness of the truth, without which no one shall see the Lord. I am filled with joy, when I consider your association in the kingdom of our Lord. Such is your church state, that, delivered from the sects of the present day, you may walk in the fear of the Lord, in the comforts of the Holy Spirit, being edified and comforted, building up each other in your holy faith. Brethren, I beseech you, improve your vast advantages. Never forsake the assembling yourselves together, and engage with all the holy fervours of devotion, continuing steadfastly in the teaching of the Apostles, in the fellowship, in the breaking of bread, and in the prayers: and ever remember, that these ordinances of heaven are intended and calculated, by the supply of the Spirit of all grace, to keep up a continued intercourse with our heavenly Father, through the mediation of our Lord Jesus Christ. Thus our assembling together will be for the better, and not for the worse. Be concerned also, brethren, to come behind in no gift, that you may be able to edify one another in love. Remember that every good and perfect gift is from the Father of lights, and that he hath said, "If any man lack wisdom, let him ask of God, who giveth to all liberally."

Liberal, indeed, are his thoughts and ways towards us. Since I had the happiness of meeting with you, I have indeed endured a great fight of affliction, nor did I ever think I should again be able to put pen to paper; but, blessed be his name, he has enabled me to endure. Lying in his hand, I have been able to say, "All the days of my appointed time will I await, till my change come." I must say to the praise of his glorious name, that while my outward man has been perishing, my inward man has been renewing day by day. I can tell no one the pains, oppression, and uneasiness of body I have suffered; but it is all light and trivial, compared to the joys and extatic pleasures I have enjoyed in fellowship with our heavenly Father, and with Jesus his beloved Son! O! what pleasures in the love of the Father, and in the grace of our Lord Jesus Christ! The Lord has given me years of delightful study in all the parts of his revealed will; and now, in the close of my existence here, he gives me to take an enlarged and succinct view of the whole book. How beautiful its parts! How stupendously great its whole! The Messiah crucified! Blessed Jesus! the brightness of the Father's glory! No wonder that when Philip said to thee, "Show us the Father, and it sufficeth us," that thou didst reply, "Have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father" who sent me. Blessed God, who has made all thy glory centre and be displayed in thy beloved Son; so that we now, with the most unbounded confidence in all thy perfections, hear the song of angels, "Glory to God in the

highest, peace on earth, and good-will towards men!" Father of lights, thou art light, and in thee is no darkness at all. And thou that didst command the light to shine out of darkness, hast shined into the hearts of the holy Apostles, to give the light of the knowledge of all thy great name in the face, the person, the work of thy beloved Son, our Lord Jesus Christ, that they might reflect this light upon the benighted sons of men; that thou mightest make thy great name to be known, not to the Jews only, but to all the ends of the earth, as the Lord God, merciful and gracious, slow to anger, forgiving iniquity, transgression, and sin, and by no means clearing the guilty. Father, who is a God like to thee! O! the depth of the wisdom and knowledge of God! O! the endearments of redeeming love! God glorified—man saved! Meditate on these things. WILLIAM BALLANTINE.

Camden, N. J. February 6, 1835.

ANECDOTE.

A Welsh clergyman invited to assist at the ordination of a miter in some part of England, was appointed to deliver the address to the church and congregation; and having been informed that their previous minister had suffered much from pecuniary embarrassment, although the church was fully able to support him comfortably, took the following singular method of administering reproof.

In his address to the church, he remarked, "You have been praying, no doubt, that God would send you a man after his own heart, to be your pastor. You have done well. God, we hope has heard your prayer, and given you such a minister as he approves, who will go in and out before you, and feed your souls with the bread of life. But now you have prayed for a minister, and God has given you one to your mind, you have something more to do—you must take care of him; and in order to his being happy among you, I have been thinking you have to pray again. 'Pray again! pray again! what should we pray again for?' Well—I think you have need to pray again. 'But for what?' Why I'll tell you. Pray that God would put Jacob's ladder down to earth again. 'Jacob's ladder! Jacob's ladder! What has Jacob's ladder to do with our minister?' Why I think if God would put Jacob's ladder down, that your minister could go up into heaven on the Sabbath evening, after preaching, and remain all the week; then he could come down every Sabbath morning, so spiritually-minded and so full of heaven, that he would preach to you almost like an angel. 'O yes, that may be all very well, and if it was possible we should like it; but then we need our minister with us during the week, to

attend prayer-meetings, visit the sick, hear experience, give advice, &c. and therefore must have him always with us; we want the whole of his time and attention.' That may be, and I will admit the necessity of his daily attention to your concerns; but then you will remember, that if he remains here, he must have bread and cheese; and I have been told that your former minister was often wanting the common necessaries of life, while many of you can enjoy its luxuries; and therefore, I thought if God would put Jacob's ladder down, your present minister might preach to you on the Sabbath; and by going up into heaven after the service of the day, save you the painful necessity of supporting him."

A. C.

ON THE NATURE OF POSITIVE INSTITUTIONS, AS DISTINGUISHED FROM MORAL DUTIES.

This is a subject, the right understanding of which is of greater importance than the generality of professed Christians are aware of. Hence arises much, if not all, the confusion that afflicts the churches of Christ in relation to the ordinances of baptism and the Lord's Supper, as well as what regards the instituted order of the Lord's house. The following observations, collected from some of our ablest writers, we deem to be worthy the attention of our readers, and, as such, strongly recommend them to their deliberate consideration:—

1. Bishop Butler.—"Moral precepts, are precepts the reasons of which we see; positive precepts, are precepts the reasons of which we do not see. Moral duties arise out of the nature of the case itself, prior to external command; positive duties do not arise out of the nature of the case, but from external command; nor would they be duties at all, were it not for such command, received from him whose creatures and subjects we are. But the manner in which the nature of the case, or the fact of the relation, is made known, this doth not denominate any duty, either positive or moral.—The reason of positive institutions, in general, is very obvious; though we should not see the reason why such particular ones are pitched upon rather than others. Whoever, therefore, instead of cavilling at words, will attend to the thing itself, may clearly see, that positive institutions in general, as distinguished from this or that particular one, have the nature of moral commands, since the reasons of them appear. Thus, for instance, the external worship of God is a moral duty, though no particular mode of it be so. Care, then, is to be taken, when a comparison is made between positive and moral

duties, that they be compared no farther than as they are different; no farther than as the former are positive, or arising out of mere external command, the reasons of which we are not acquainted with; and as the latter are moral, or arising out of the apparent reason of the case, without such external command. Unless this caution be observed, we shall run into endless confusion. Now this being premised, suppose two standing precepts enjoined by the same authority; that in certain conjunctures it is impossible to obey them both; that the former is moral, *i. e.*, a precept of which we see the reasons, and that they hold in the particular case before us; but the latter is positive, *i. e.*, a precept of which we do not see the reasons: it is indisputable that our obligations are to obey the former, because there is an apparent reason for this preference, and none against it.—As it is one of the peculiar weaknesses of human nature, when, upon a comparison of two things, one is found to be of greater importance than the other, to consider this other as of scarce any importance at all, it is highly necessary that we remind ourselves how great presumption it is to make light of any institution of divine appointment; that our obligations to obey all God's commands whatever, are absolute and indispensable; and that commands merely positive, admitted to be from him, lay us under a moral obligation to obey them, an obligation moral in the strictest and most proper sense."—'Analogy of Religion,' part 2, chap. i.

II. Dr. Doddridge.—"Those are called positive institutions or precepts which are not founded upon any reasons known to those to whom they are given, or discoverable by them, but which are observed merely because some superior has commanded them."—'Lectures,' Definit. lxxi., p. 238.

III. Bishop Taylor.—"All positive precepts, that depend upon the mere will of the lawgiver, admit no degrees, nor suppletory and commutation; because in such laws we see nothing beyond the words of the law, and the first meaning, and the named instance; and therefore it is that *in individuo* which God points at; it is that in which he will make the trial of our obedience; it is that in which he will so perfectly be obeyed, that he will not be disputed with, or enquired of, why, and how, but just according to the measures there set down; so, and no more, and no less, and no otherwise. For when the will of the lawgiver is all the reason, the first instance of the law is all the measures, and there can be no product but what is just set down. No parity of reason can infer anything else; because there is no reason but the will of God, to which nothing can be equal, because his will can be but one."—'Ductor Dub.,' b. 2, chap. iii. § 14, 18.

IV. Mr. Reeves.—"The distinction of obligations between moral and positive duties is to be understood with great caution. For though the goodness of a law be a great motive and inducement to obedience, yet the formal reason of obligation does not arise from the goodness of a law, but from the authority and will of the legislator. God commands a thing which was before indifferent; therefore, that thing is as much a law as if it was never so good in its own nature: he forbade the eating of a tree in the midst of the garden, which without that prohibition had been indifferent. But Adam, and in him all his posterity, was condemned for the breach of a law purely positive. When God therefore says, that he will have mercy and not sacrifice, it is not to be understood as if God would have any of his laws broken; but, as our Saviour explains it—these ought ye to have done, and not to leave the other undone. I ask, then, what are natural laws? Why, what we conclude merely from the light of nature, that God has commanded or forbidden, either to be believed or done. I ask, then, what are *positive* laws? Why, what we know to be the will of God by his express word only. In both cases, then, we see, that 'tis the will of God, and not the goodness of the thing, or the manner of the discovery, which induces the obligation."—'Apologies,' vol. ii., p. 217, 218. Edit. 1709.

V. Mr. Jonathan Edwards.—"Those laws whose obligation arises from the nature of things, and from the general state and nature of mankind, as well as from God's positive revealed will, are called moral laws. Others, whose obligation depends merely upon God's positive and arbitrary institution, are not moral: such as the ceremonial laws, and the precepts of the Gospel about the two sacraments." Positive "precepts are the greatest and most proper trial of obedience; because in them the mere authority and will of the legislator is the sole ground of the obligation, and nothing in the nature of the things themselves; and therefore they are the greatest trial of any person's respect to that authority and will." 'Sermons,' p. 232. Hartford, 1780 'Sermons on Imp. Sub.' p. 79. Edinb. 1785.

VI. Bishop Burnet.—"Sacraments are positive precepts, which are to be measured only by the institution, in which there is not room left for us to carry them any further."—'Exposit. xxxix. Articles,' art. xxvii. p. 279. Edit. 5.

VII. Chamierus.—"This is a most certain principle, that the sacraments are nothing, except from their institution; and this institution must be divine. Whatever, therefore, was invented by man, does not belong to a sacrament. The use of the sacraments depends upon their institution. Nothing belongs to the institution of the Lord's Supper that is not essential to it.

If the whole essence of the sacrament be of divine institution, certainly, that being violated, the sacrament itself cannot stand."

VIII. Dr. Benjamin Grosvenor.—" A disposition to obey divine orders, wherever they are discerned, either positive or moral, is part of that holiness, without which no man shall see the Lord. I may be saved without a sacrament; but I cannot be saved without a disposition to obey God's authority wherever I see it. A sacrament is a positive rite, and not to be compared with moral virtue; but is not a disposition to obey God's order, moral virtue, and Christian grace? Or can there be any moral virtue, or Christian grace, without a disposition to obey the authority of Christ wherever I discern it? Surely, obedience to God's command is a moral excellence, though the instances of that obedience may lie in positive rites. The command to Abraham to sacrifice his son, was a positive order, and a very strange one, too; seemingly opposite to some moral orders given out before; and yet his disposition to obey, when he was sure of a divine warrant in the case, has set him as the head of all the believing world; as the hero of faith, the father of the faithful, and the friend of God. The command of sprinkling the blood of the passover upon the door-posts of the Israelites, was an external positive rite; if there had not been a disposition to obey that order it would have cost some lives; as it had like to have done to Moses, the neglect of circumcising his child, as good a man as he was in other respects. Was not the forbidden fruit a positive instance?—an external thing? Setting aside the prohibition, there was nothing immoral in eating of that any more than of any other tree; but disobedience is an immorality let the instance be what it will."

IX. Bishop Hoadly.—" 1. The partaking of the Lord's Supper is not a duty of itself; or a duty apparent to us from the nature of things; but a duty made such to Christians, by the positive institution of Jesus Christ.

" 2. All positive duties, or duties made such by institution alone, depend entirely upon the will and declaration of the person who institutes or ordains them, with respect to the real design and end of them: and consequently to the due manner of performing them. For, there being no other foundation for them with regard to us, but the will of the institutors; this will must of necessity be our sole direction, both as to our understanding their true intent, and practising them accordingly: because we can have no other direction in this sort of duties, unless we will have recourse to mere invention; which makes them our own institutions, and not the institutions of those who first appointed them.

" 3. It is plain, therefore, that the nature, the design, and the

due manner of partaking of the Lord's Supper, must of necessity depend upon what Jesus Christ, who instituted it, hath declared about it.

"4. It cannot be doubted, that he himself sufficiently declared to his first and immediate followers the whole of what he designed should be understood by it, or implied in it. For this being a positive institution depending entirely upon his will; and not designed to contain anything in it, but what he himself should please to affix to it; it must follow that he declared his mind about it, fully and plainly: because otherwise, he must be supposed to institute a duty, of which no one could have any notion without his institution; and at the same time not to instruct his followers sufficiently what that duty was to be.

"5. It is of small importance, therefore, to Christians to know what the many writers upon this subject, since the time of the Evangelists and Apostles, have affirmed. Much less can it be the duty of Christians to be guided by what any persons, by their own authority, or from their own imaginations, may teach concerning this duty. The reason is plain: because in the matter of an instituted duty (or a duty made so by the positive will of any person) no one can be a judge, but the institutor himself, of what he designed should be contained in it; and because, supposing him not to have spoken his mind plainly about it, it is impossible that any other person (to whom the institutor himself never revealed his design) should make up that defect. All that is added, therefore, to Christ's institution, as a necessary part of it, ought to be esteemed only as the invention of those who add it: and the more there is added (let it be done with never so much solemnity, and never so great pretences to authority) the less there is remaining of the simplicity of the institution, as Christ himself left it—

"6. The passages in the New Testament which relate to this duty, and they alone, are the original accounts of the nature and end of this institution, and the only authentic declarations, upon which we of later ages can safely depend." 'Works,' vol. iii., p. 845, 846, 847.

X. Dr. Owen.—"All worship is obedience; obedience respects authority; and authority exerts itself in commands. And if this authority be not the authority of God, the worship performed in obedience unto it, is not the worship of God, but of him or them whose commands and authority are the reason and cause of it. It is the authority of God alone that can make any worship to be religious, or the performance of it to be an act of obedience unto him. God would never allow that the will and wisdom of any of his creatures should be the rise, rule, or measure of his worship, or any part of it, or anything that belongs

unto it. This honour he hath reserved unto himself, neither will he part with it unto any other. He alone knows what becomes his own greatness and holiness, and what tends to the advancement of his glory. Hence the Scripture abounds with severe interdictions and comminations against them who shall presume to do, or appoint, anything in his worship, besides or beyond his own institution—divine institution alone is that which renders anything acceptable unto God—all divine service, or worship, must be resolved into divine ordination or institution. A worship not ordained of God is not accepted of God—it is an hard and rare thing to have the minds of men kept upright with God in the observation of the institutions of divine worship. Adam lost himself and us all by his failure therein. The Old (Testament) Church seldom attained unto it, and at this day there are very few in the world who judge a diligent observation of divine institutions to be a thing of any great importance. By some they are neglected; by some corrupted with additions of their own; and by some they are exalted above their proper place and use, and turned into an occasion of neglecting more important duties—our utmost care and diligence in the consideration of the mind of God is required in all that we do about his worship. There is nothing wherein men, for the most part, are more careless. Some suppose it belongs unto their own wisdom to order things in the worship of God, as it seems most meet unto them—some think they are no farther concerned in these things, than only to follow the traditions of their fathers. This, unto the community of Christians, is the only rule of divine worship. To suppose that it is their duty to enquire into the way and manner of the worship of God, the grounds and reasons of what they practice therein, is most remote from them. It were no hard thing to demonstrate, that the principal way and means whereby God expects that we should give glory unto him in this world, is by a due observation of the divine worship that he hath appointed. For herein do we in an especial manner ascribe unto him the glory of his sovereignty, of his wisdom, of his grace and holiness: when in his worship we bow down to his authority alone; when we see such an impress of divine wisdom on all his institutions, as to judge all other ways folly in comparison of them; when we have experience of the grace represented and exhibited in them, then do we glorify God aright. And without these things, whatever we pretend, we honour him not in the solemnities of our worship."*

* On Heb. i. 6, and ix. 1, and viii. 5. Quæst. xiv. Tom. iii. p, 441.

MR. H. D. DICKIE'S LETTER, WITH THE EDITOR'S REMARKS.

Edinburgh, 17*th Feb.*, 1836.

Dear Sir,—I thank you for complying with the request in my letter of the 15th ult., and shall endeavour to abide by the conditions specified.

You do me great injustice when you represent me as despising the illustrious men whose names you have adduced as supporting your views. Is it inconsistent with the warmest admiration, and most respectful deference, to try their opinions by the standard of truth? Is not this following their own example, and what you yourself approve and practise? Among those you have named is Mr. Glas, who was indeed a burning and shining light; his writings (which I possess), "prove him to have been a scribe well instructed in the mysteries of the Kingdom." But he erred for all that. You and I know that in maintaining infant sprinkling as an ordinance "of the Kingdom," he maintained a fundamental error. You and I also dissent, though on different grounds, from his opinion and that of his followers, that the Lord's Supper cannot be observed unless *at least two* Elders be present. Is it not, then, a mere waste of time to attempt to settle the question between us by the authority of uninspired men? We must appeal to the law and the testimony. (1)

I shall state the point at issue as simply and clearly as I can.

I suppose you admit that churches in their infancy may, or rather in the nature of things must, for a time be without pastors; for pastors must be chosen, *being first proved*, with reference to the qualifications required, 1 Tim. iii., 1—7, Tit. i., 5—9. And that it may occur that they may afterwards be again for a time without pastors, if deprived of them by death or other causes. Now the simple question between us is,—

May they in these circumstances observe the Lord's Supper?

I hold the affirmative. My argument is, that we have the express precept of our Lord to the disciples, "do this in remembrance of me," and the clear example of its observance by the disciples in their associated capacity as churches. Thus the church in Jerusalem continued steadfastly in the breaking of bread; the disciples at Troas came together to break bread, and Paul delivered the ordinance to the church at Corinth. I observe further, that neither in the original institution, nor in the subsequent examples of its observance, is there any restriction, or condition, or intimation, enjoining or requiring the presence of elders as essential to communicating in this ordinance. I refer to Mat. xxvi. 26—30, Mark xiv. 22—16, Luke xxii. 19, 20, Acts ii. 40, Acts xx. 7, 1 Cor. x. 16, 17, and xi.

23—34. These, I think, are all the passages which treat of the subject. If there be anything in them, or in any other passage, to show that the presence of an elder is necessary to the observance of this ordinance, let it be pointed out. One word to that effect *from the sacred oracles* would for ever close the controversy: if none such can be produced, is it not wonderful and most deplorable that the subject should have again and again rent our churches? (2)

I offer no comment on the passages referred to; they are short, simple, and easily understood. I entreat your readers to peruse them with minds divested of prejudice. Why should we, in debating this point, be referred to Owen, or Glas, or M'Lean, or Braidwood? Were the matter a question as to the meaning of a passage of Scripture, I know none to whose opinion I would more readily bow, but the question is simply what saith the Scripture? And for this, instead of to them, I refer you to Matthew, Mark, Luke, and Paul, whose authority must be decisive. Do they support your views? If so, it can require no ingenuity, no lengthened argument to demonstrate it. The Scripture narrative leads us to believe that the churches always observed the Lord's Supper on coming together on the first day of the week, but we know that they had not always elders, for we find that the churches which Paul and Barnabas visited had not elders until they visited them. Acts xiv. 19—23: see also Titus i 5. And where is the authority for believing that the churches observed the Lord's Supper when they got elders, but not till then. I am aware that the expression in the last quoted passage, "set in order the things that are wanting," is considered by some to prove this, but it is a mere unsupported assertion. A similar expression occurs 1 Cor. xi. 34, where it cannot have that meaning, All that the Holy Spirit has taught us on the subject is, that according to Scripture example the disciples ought to come together to break bread on the first day of the week, and that, according to the same example, elders should as soon as possible be ordained in every church. But it is remarkable that, as if to preclude such a controversy as the present, while the Scriptures clearly testify that the churches in Troas and Corinth observed the Lord's Supper, we are not informed that they had elders. The phrases "official administrator," "organised body," are not scriptural, and the use which has been made of them is destitute of Scripture authority. (3)

In opposition to these views, you maintain that it is unlawful to eat the Lord's Supper without the presence of an elder. This is your position. How do you maintain it? Have you produced the law which requires their presence? Have you

proved that the churches of Troas and Corinth had elders? Have you adduced any Scripture which teaches the inseparable connection between the Lord's Supper and the elder's office? A practice cannot be condemned as unlawful on conjecture. He who alleges the unlawfulness should be prepared with proof. We produce Scripture precept and Scripture example; do you show us the law which we violate, and we shall no longer abet the practice. You evidently feel the burden of proof which lies upon you, and seeing you cannot produce it, you endeavour to shift the burden from your shoulders to mine; but you must allow me to say, that though there may be dexterity, there is little either of logic or candour in the following paragraph:—(*Harbinger*, vol. ii., p. 141.) "We ask him for proof that these churches were without elders"—(that is, you ask me to prove a negative!)—"but he begs to be excused from the laborious task of giving us any. We are requested to take the matter for granted upon his bare opinion, and when we demur to this, he turns round and says, can you prove the contrary?" I do not ask you to take anything on my opinion; I assert what is not and cannot be disputed, that these churches observed the Lord's Supper. You must admit this, but you say these churches had elders. I reply, give the proof of your assertion. Is not this what you are bound to do, and what, if you cannot do, your whole position must be abandoned? (4)

What is your authority for observing the Lord's Supper with only one elder? Is there any Scripture for that which will not equally support the practice which I defend?

You affirm (p. 142), that my view reduces "the first office in the kingdom of Christ to a mere nullity, a cypher, a matter of conveniency, rather than of prime importance—an office no way, essential to the order or organization of the churches of Christ, for upon Mr. Dickie's principle the churches may and ought to do everything without elders which they can do with them." So then, it is your opinion that the only thing in which the importance of the elder's office consists, is the alleged exclusive right to administer the Lord's Supper: if that be invaded—if any other than an elder, under any circumstances, may presume to do this, then you think the office is reduced to a nullity, and the presumptuous individual exposes himself to the punishment of Korah, Dathan, and Abiram!!! (5) My opinion is that the elder's office would be of prime importance, and essential to the order and well-being of the churches, although there was no such ordinance as the Lord's Supper,—that the importance of the one does not in the least degree depend upon the administration of the other. Which of these two opinions tends most to exalt the elder's office, and to prove the divine institution? You have not yet adduced a particle of evidence to show

that the observance of the Lord's Supper is suspended till the appointment of elders; or, that the administration of it belongs *exclusively* to them. If your reasoning be sound, as to the right of the pastors exclusively, to administer this ordinance, because it was the exclusive right of the priests under the law to offer sacrifice, I suspect you and I will have an indefeasible right to tithes? Shall we try to make it good? And should we not wear the priests' garments? Before the conduct of Saul, to which you refer, and his punishment, can be brought to bear on the point in hand, we must have clear proof from Scripture that pastors under the New Testament stand in the same relation to the Lord's Supper that the priests under the law did to sacrifice. This is a matter which cannot be taken on inference. (6.)

I adhere to the opinion expressed in the sermon 'On the Nature of the Kingdom of Christ,' to which you allude, "That the Lord's Supper belongs to baptised believers, united together in one body, and forming what is called a church, or congregation, or assembly; it can only be observed, according to its original design, in a church or congregation of believers, separated from the world, and united together in the profession of the faith: to such a body, and no other, will the apostolic directions respecting it apply;" and all the *churches in connexion with the church to which I belong hold the same view.* It is, therefore, no answer to me, to tell me of those who contend for "the lowest plurality," &c. This is an error just on the opposite extreme from that which you hold. It is needless to embarrass the question by bringing forward instances of errors adopted by some who have opposed you. Let the point be argued on its own merits. (7)

There are other topics on which I wished to touch; but I am much pressed for time, and am afraid lest I may fail of my promise to be short; and am, besides, desirous not to introduce anything which might divert attention from the main question. I must, however, state, that I have re-perused your letter to me of 30th March, 1831, and I aver that there is not the slightest indication of a wish, far less "an injunction that I should say nothing of your opinion on the subject, in any quarter." How could you make so unqualified an assertion that there was? I am, dear sir, yours, truly, H. D. Dickie.

REMARKS.

(1.) The sum of this paragraph, then, if we rightly apprehend the matter, is this: Mr. Glas was a burning and shining light, but then he erred in maintaining as an ordinance of the kingdom, not "infant-sprinkling," as Mr. Dickie writes, for Mr. Glas never contended for that—but affusion, or the pouring of water on the infants of believing parents (see his 'Works,' vol. ii., p. 376)—therefore, whatever he may

have said upon the subject of the Lord's Supper, can be entitled to little or no regard! Or, we may take it thus: Mr. Glas insisted that "the Lord's Supper cannot be observed (according to Scripture rule) unless *at least two* elders be present," *ergo*, whatever he may have advanced in favour of the necessity of any elder at all being present and engaged in the administration of that holy ordinance, is not worth notice!!

If this reasoning satisfies the mind of Mr. Dickie and his adherents, well and good; all we can say is, that it does not satisfy us, and that we should be very sorry to be found imitating it on any controverted point. He says, we "do him great injustice when we represent him as despising the illustrious men whose names we have adduced" as opposed to his views. But how does this injustice appear? He tells us that he is in possession of Mr. Glas's works—that his writings "prove him to have been a scribe well instructed in the mysteries of the Kingdom," yet he deems them unworthy of the consideration which we had recommended to them; and this is the way in which he demonstrates how highly he values them! Prov. xvii. 16. Some persons may be of the opinion, and we honestly confess ourselves to be of that number, that if truth and that only were Mr. Dickie's object, he would have given us a far more substantial proof of it, had he deferred the writing of this letter until he had been favoured with an opportunity of carefully examining what had been written on the subject by "a burning and shining light"—"a scribe well instructed into the mysteries of the Kingdom."

Now as to Mr. Glas's error in insisting on the presence of a presbytery whenever the Lord's Supper is administered, we have no hesitation in avowing that we could much sooner join issue with him in that sentiment, than we could with Mr. Dickie in his. Certain it is, that we have no instance in the New Testament of a Christian church set in order without a plurality of pastors; and the wisdom of God our Saviour in so ordering the matter is too apparent to need pointing out. Nevertheless, as the office of elder can be supplied by an individual, and as two are not required in order to officiate at the administration of the Lord's Supper, we do incline to the opinion that Mr. Glas pushed that point too far, when he contended that a church was not authorized to communicate in the Lord's Supper, when only a single elder was present, and that a church which was set in order with a plurality of pastors, should it lose one of them, ought to desist from communicating in the memorials of the Saviour's death until the church again had a presbytery. It hath seemed good to the adorable Creator to bless his creature man with two hands, two feet, two eyes, two ears, and in all this his wisdom and his goodness are conspicuous—but were we, by any mishap, deprived of one of either of these important members, we should not think ourselves called upon to desist from the use of the other! The application is easy, and we leave it with our readers to make it.

(2.) "May a church, or company of disciples, observe the Lord's Supper, without a pastor? I hold the affirmative," says Mr. Dickie.

We take the negative side of the question, and contend that there is neither precept nor example for it in all the New Testament. Mr.

Dickie's "argument" is unsound, and will be found so upon examination. What he calls "the express precept of our Lord to his disciples," if taken by itself, proves too much, and consequently proves nothing at all. It proves too much, because, taken detachedly, and apart from the practice of the apostolic churches, it makes it the duty of each individual disciple to eat the Lord's Supper by himself, without regard to church communion—and to this length we have known it carried by others, as formerly mentioned by us. Dr. James Watt, of Glasgow, stopped somewhat short of this—but it was not occasioned by anything which he found in that precept—he did so because he found something said about "communion," and "coming together" to partake of this ordinance, in other parts of the apostolic writings—whence he inferred, that it did not belong to a single individual—there must be, at any rate, "a plurality," and *with that he was content!* That our Lord instituted the ordinance of the sacred Supper is admitted on all hands; but for Mr. Dickie to plead the words of the institution, which he perpetually does, as an authority for the disciples observing it before they are set in order with their scriptural office-bearers, is just as wise and relevant as it would be in a fornicator to plead Gen. i. 28, as an apology for disregarding the laws of marriage.

So much then for precept: and as to example of any number of disciples observing the ordinance, either before they were set in order, or yet afterwards, in the absence of an elder, pastor, or official administrator, we have again and again challenged our friend Dickie to produce one, which he has never yet done, and, what is more, we are sure he never will. "One single example from the New Testament, of that kind, clear, express, and definite, would for ever close the controversy; and if none such can be produced, is it not wonderful and most deplorable that the subject should have again and again rent our churches?"

(3) "Where is the authority for believing that the churches observed the Lord's Supper, when they got elders, but not till then?" To this we answer, 1st. That Mr. Dickie himself, in the very next words he uses, has suggested one source of authority, viz. Titus i. 5. On this subject we have often asked, but asked in vain, as to any satisfactory reply that has ever been given, "What could be wanting in the social practices of a church or its order of worship, which elders were to supply, that already had the Lord's Supper among them?" Mr. Dickie has brought forward the objection, but he has left it as he found it, totally unanswered, and unanswered it must be. It hangs as a millstone around the neck of his "fancy" or theory. We remember putting this question twenty-five years ago, to the great John Walker, of Dublin, Fellow of Trinity College, or something like it, and we could tell our Edinburgh friend, how "the Irish giant," answered, or rather attempted to answer it, and in so doing made himself ridiculous and got laughed at, insomuch that he sneaked away in dudgeon from the controversy which he was pot-valiant to commence; and though he lived and wrote and declaimed for twenty years after that, he never, so far as we know, returned to the charge: Mr. Dickie has now taken it up and we shall presently see what *he* will make of it. But

2nd. We say that an assembly of Christians, among whom the pastoral office is not filled up, cannot scripturally observe the Lord's Supper, because, while in that state *they do not exhibit "the body of Christ,"* as that phrase is used by the Apostle Paul when treating of this particular subject in his Epistle to the Church at Corinth, first epistle, chaps. x. xi. and xii. Those who take Mr. Dickie's side of the disputed point have often had their attention called to this topic; but though he cannot be ignorant of the fact, he never deigns to encounter it; his conduct, in reference to it, reminds us of the story of the Quaker and his creditor, "I did see thee, but I did not like thee!" Again and again have we suggessted it to Mr. Dickie's consideration, and told him that it was impossible for him to stand his ground in this controversy without clearing up this point, or getting over this difficulty. See 'Millennial, Harbinger' vol i. p. 370. vol. ii. p. 47, 186, 190. Still he is mute. The late Dr. Watt was not so shy of the matter; he dashed into it, as it were, *pro aris et focis*, and with quibbling and sophistry fought his way, but with what success our readers may see by turning to Mr. M'Lean's 'Strictures on the writings of Dr. James Watt and others;' See his Works, vol. iii. p. 451-462.

3rd. We had occasion in a preceding 'Postscript' to remark on the flippant manner in which Mr. Dickie disposes of the decisions of men much older and much wiser than himself, in reference to this contested matter. Some may think that, in a young man like him, who is just beginning to look about him, and to exercise his thinking powers, a little more modesty and diffidence would not have been out of character. But tastes differ. It is of no moment to him, that no such practice as that which he is now advocating, is to be found among the churches of Christ, either in the New Testament, or in all antiquity: the churches of Christ, have, it seems, been ignorant of the will of their ascended Sovereign, in relation to this matter, for at least sixteen hundred years, and, like another Luther, it remained for Henry Dickie to rise up and set them right! It is of no moment to him that the novel practice which he advocates has been shown to introduce endless CONFUSION into Christ's house, which it always has done, and always will do, wherever it is encouraged, and always must do; but what has he to do with consequences of this kind, even though they could be demonstrated ten times more appalling than we have exhibited them in a former number, p. 187? He is no way staggered by such considerations, they are to him light as air, quite beneath his high regard! What though it be delivered as a maxim of wisdom, that "a prudent man forseeth the evil and hideth himself, but the simple pass on and are punished," Prov. xxii. 3. Let such persons avail themselves of the hint as need it; Mr. Dickie is above the want of it. What though it can be shown that Mr. Dickie's hypothesis goes to nullify the office of elder, and reduce it to a mere cypher, is he to be deterred by such trifling considerations from fighing his way in the argument? But is it not remarkable that after all this vapouring, Mr. Dickie cannot produce from the New Testament *one single example* of a church observing the Lord's Supper, without a pastor—NO NOT ONE! That the Apostles, by the authority of their divine Master, delivered this ordinance to the churches vested with "official administrators" that is,

with pastors, and teachers, has been universally admitted, and is exemplified in the church at Jerusalem, the divine pattern of all succeeding churches; and the Scripture narrative never leads us to believe that this ordinance was attended to by societies before they were supplied with their scriptural office-bearers, or in their absence, and we defy the proof to the contrary. Our views are supported by the Scriptures; Mr. Dickie's are based upon sand, a taking for granted the very thing which he should prove. His cavils at the phrases "official administrator," "organised body" &c., are unworthy of a moment's regard, and serve only to betray the weakness of his cause. They are fully authorized by Scripture; and though we readily concede that the mere words may not be found in our translation of the Bible, we must ever insist that the things signified by them are there, and are most important.

(4) "We produce Scripture precept and Scripture example." It is the misfortune of our friend Dickie often to write at random, knowing not what he says, nor caring about what he affirms. He has hitherto produced neither precept nor example for the practice which he advocates; and he deceives himself if he thinks he has—let him think again. As regards *precept*, we have already examined this point, (See Rem. 2, p. 279), and with respect to *example*, we have again and again asked Mr. D. to favour us with it, but *asked in vain*. We now ask once more. "I assert," says he, "what is not and cannot be disputed, that the churches of Corinth and Troas observed the Lord's Supper." Well, we never denied that; all that we deny is, that they observed it in the unscriptural way that Mr. Dickie pleads for; and we call upon him for proof that they did so, but he produces none; he begs of us to take it for granted. We affirm that the Lord's Supper was delivered *only* to such churches as were scripturally set in order, with their bishops, presbyters, stewards, &c.—in a word, such organized assemblies as could exhibit the mystical body of Christ, a body corresponding to the natural body of a man, by which similitude the Apostle Paul illustrates the matter when treating expressly of this very subject. "The bread which we break, is it not the communion of *the body of Christ*, for we being many are one bread, *one body*:" 1 Cor. x. 16, 17. And that body he thus illustrates:—"As the body [viz. of a man], is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ," or a Christian church. "The [human] body is not, *i. e.* does not consist of, one member, but many. [There is the foot, the ear, the eye, the hand, &c.] Now God hath set the members every one in the body, (whether natural or spiritual), as it hath pleased him, and every member is necessary. Now ye are the body of Christ, and members in particular; and God hath set some in the church—apostles, prophets, teachers," &c. &c.: 1 Cor. xii. In this way the Spirit of inspiration has condescended to illustrate to us the import of the phrase "the body of Christ," as exhibited in the ordinance of the breaking of bread; but the subject is too trifling to engage the enlarged mind of Henry Dickie, who always passes it over as if it was unworthy of his regard in this controversy. If, however, any of our readers, being less wise in their own conceit, should wish to see this subject illustrated in the light of the New Testament, we, with great pleasure, refer them to

Mr. Glas's 'Treatise on the Lord's Supper,' chap. v., sect. 1 and 2, p. 145—158, vol. v. of the Perth edition of his works.

(5) The reader, of course, will not be so unjust to Mr. Dickie as to overlook his three notes of admiration: but whether they are intended merely to denote the state of his own mind, or to create that rousing sensation in ours, we really cannot undertake to say. If the latter be his meaning, we beg leave to tell him that there is nothing pertaining to this unhappy dispute which surprises us so much as that he should have dashed so rashly and fearlessly into a controversy of this kind, and written so much on a subject on which he has thought so little, or, at least, to so little purpose. What should hinder his taking a lesson from those who have preceded him in the same warfare, and profit by their failure? For instance, when this subject was formerly agitated among the Scotch baptist churches, the far-famed John Walker, of Dublin, was particularly forward to "show his opinion." Adverting to the immediate topic on which Mr. Dickie is here treating, and which has extorted his three notes of admiration, let the reader observe the consequential strut of the great Goliath of Gath, which appears in the following extract from Mr. Walker:—"*They know not* the scriptural nature of a church, or of its elders, who conceive that the elders are to enable, or authorize the church to do anything which it was not bound to do before it had elders, and without them: but *I know* that where the sentiment against which I contend is held, there *can be no scriptural church.*" The plain English of which is, that if a society of Christians hold the sentiment, that elders are necessary to them *in any respect*, they cannot be a scriptural church. Some of us, at that time of day, thought that this was carrying matters rather too far; but if we asked proof of this strange assertion, we found we were to rest in this—that *Mr. Walker knew* they could not! *Satis cum imperio.*

So much for Mr. Walker and his "high behest." Mr. Dickie has not yet advanced to quite this length, viz. to unchurch all the societies of the saints who consider that elders are at all necessary to their union, order, and the scriptural administration of ordinances; but, abating this one arrogant assumption, he joins issue with him. After *misrepresenting* our opinion, as though we had said that "the *only thing* in which the importance of the elder's office consists, is the right to administer the Lord's Supper," he proceeds to say, "My opinion is that elders would be of prime importance, and essential to the order and well-being of the churches, although there was no such ordinance as the Lord's Supper,—that the importance of the one does not in the least degree depend upon the administration of the other." Well, we certainly are obliged to Mr. Dickie for telling us *his opinion*, but we should have felt much more obliged to him had he accompanied that opinion, *important as no doubt it is*, with something in the shape of proof or illustration of its correctness in the present instance. For example, according to his view of the case, our exalted Sovereign has instituted an office in his kingdom, nay, the *very first and leading office in it*, which has not one single duty that is peculiar to it. We have not forgotten, that when this subject was formerly discussed, Mr. Walker, Dr. Watt, and *another writer*, still living, used the very same

or similar language, concerning the pastoral office, to that of our friend Dickie. Though they made the duties of the office common to all the private brethren, yet would they, one and all, persuade us that they had a high veneration for the elder's office; but, to do them justice, we do not recollect that any of them had the temerity of Mr. Dickie, to put the challenge in the way he has done, and which in fact is an insult to common sense, and, what is much worse, a gross and flagrant impeachment of the wisdom of heaven (*horresco referens*); thus he writes:—"Which of the two opinions tends most to exalt the elder's office, and to honour the divine institute?" Instead of replying to a question that does not deserve a reply, we take leave to introduce in this place an extract from a letter addressed to us many years ago, by the late Mr. M'Lean, who may be called Mr. Dickie's predecessor, and the father of the Scotch baptist denomination!

"There are many questions agitated now-a-days which have little connexion with the faith or its genuine influence, and which have a tendency rather to unsettle than establish the mind. Such as—Whether two or three do not constitute a church of Christ? Whether they may not eat the Lord's Supper without elders, or pastors? Whether there be anything peculiar to the pastoral office, which is not competent to any other member? Now, with regard to the duties of the pastoral office, if elders have no *peculiar work* assigned them (as the writers above-named contended was the case)—if they are not necessary to the order and organization of a church, I freely confess that I know not for what end the pastoral office is appointed at all. To suppose an office which has no appropriate power or functions attached to it, is a PERFECT ABSURDITY! Nor can I see with what consistency persons holding such sentiments could either accept or continue in such an office. For my own part, were I to imbibe such an opinion, I would not hesitate a moment about giving up my office. If it be said, that the call and choice of a church warrant the acceptance and exercise of the office, I answer, no church has any warrant to delegate to a particular individual or two, the duties that belong to them in common, and which they have a right to perform themselves without him; nor has any one a right to accept of such delegation. But if the office of elder or pastor be an appointment of Christ; if it is of any importance or use in his churches; if it has any peculiar authority, work, or responsibility attached to it; if there be any such distinctions in the apostolic churches as rulers and ruled, teachers and taught, pastor and flock, with directions to the mutual duties they owe to each other in that relation; then it must be exceedingly wrong and of pernicious consequence to make the elder's work competent to the brethren in general, and to leave him nothing but a nominal and unmeaning title." So far Mr. M'Lean.

But probably Mr. Dickie may here retort—"O, I do not deny that the elder's office is of importance to the order and well-being of a church; I only contend that the administration of the Lord's Supper does not belong *exclusively* to elders." Well, if that be his opinion, we should be glad to know how it comes to pass that, in the church to which he belongs, and, indeed, in all others which have Elders, the administration of that ordinance is constantly restricted to that office—

if viewed as common to all the brethren, why do they not take it turn about, and thus give convincing proof that their consciences are free from all restraint in the matter—or where, for instance, has the Scripture said a syllable about delegating to a private brother that which belongs to the elder, if present? One would be apt to suspect that, after all Mr. Dickie's parade upon the subject, there were some qualms of conscienee somehow remaining! Actions, it is said, speak louder than words.

(6.) It appears, then, that a glimmering of light has, at length, broke in upon the mind of Mr. Dickie, respecting this matter, though he is not a whit better reconciled to the doctrine now than he was before. Formerly he "could not see the *slightest analogy* or parallel between the cases, and entreated that, if any such existed it might be pointed out to him. Well this has been done, and he now sees enough in it to make him both dislike and find fault with it. An Apostle has taught us that "*whatsoever* things were written aforetime were written for our instruction"—Rom. xv. 4—that ancient Israel were *our types*—1 Cor. x. 6, see also Gal. iv. 24—31—and the case of Korah, Dathan, and Abiram is particularly brought forward by the Apostle Jude as an awful warning to us under the New Covenant, to beware of despising the rule and government which the King of Zion has thought proper to establish in his church or kingdom, Jude, ver. 11. Mr. Dickie is no way moved by these considerations; to pay any regard to these things would lead us, he suspects, "to contend for the indefeasible right of tithes!" We shall not condescend to an altercation with him on this subject: if his manner of treating it do not border on the profane, we much mistake the matter. At any rate we should expect a different line of conduct from one who "trembled at the word of the Lord," Isa. lxvi. 2. Mr. D. is probably prepared, in his great wisdom, to show us that there is no analogy between the Jewish Passover, and the Lord's Supper, Luke, xxii. 7—20, any more than there is between the priests under the law officiating at the altar, and the elders of Christian churches administering the Eucharist! We think he would do well to re-peruse the quotation which we laid before him in our third Postscript, p. 184-5—it *may be* the means, under the blessing of God, of introducing a little more light into his mind. Let him ask himself a few such questions as the following—Whether the Lord's Supper be not as much a *positive institution* as the offering of sacrifice under the law—whether it be not essential to the right observance of all positive laws that our conduct be regulated by express precept and undisputed example—whether he can produce either of these for a company of disciples, not organized as a church, and destitute of a pastor, presbyter, overseer, and official administrator observing that ordinance?

If Mr. Dickie will give himself the trouble to read the article in our present number, 'On the Nature of Positive Precepts as distinguished from Moral Laws,' (see p. 271), he may learn from it, that to place the Lord's Supper upon the same footing as the duties of prayer, praise, reading the Scriptures, preaching the word, and collecting for the relief of the poor and other necessary uses, in keeping up the worship of God, is MONSTROUSLY ABSURD! Yet glaring as this absurdity is, Mr. Dickie is perpetually falling into it in all he writes on this sub-

ject. We insist that this divine ordinance was delivered by the holy Apostles to societies of the saints, organized after the pattern of the church in Jerusalem, each having its official administrator, and that the New Testament, which is our only rule or directory, furnishes us with no instance or example of its being observed by any others, or by persons in any other state. To this, therefore, we are bound by our duty to the King of Zion. In following this pattern we know we are safe; but we dare not, like our Edinburgh friend, play fast and loose with the positive appointments of Christ's kingdom, or *the rule of his house.* There is too much truth in the remark of one, when writing on this subject, viz., that "Clear as the positive laws of Christ are, yet, if men be governed by their passion, and conceited of their prejudices, the most evident things in the world become obscure to them; nor is there any law so clear, but a wrangler may raise a thousand difficulties about it." Think on this, good Mr. Dickie, and never forget that "to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. xv. 22.

(7.) "All the churches in connexion with the church to which I belong hold the same view." But, can this be true? We confess that we are sceptical. Why, if true, the church in Portland-street, Glasgow, must have given up nearly all that the wise and learned and sublime Dr. James Watt, wasted his physical force in contending for—to wit, that wherever two or three disciples come together for the purpose of worship on the first day of the week, it is their bounden duty to break bread; and in this view of the matter he was backed by hundreds! Is this then, at last, discovered to be an error and consequently given up by all the members of the "General Union," as they call it? But what will they do with him of Dunfermline, who, ever since we have known him, which is now about ten or a dozen years, has been "as wild as a March hare" on all the topics relating to the order of the Lord's house. And what will they do with our neighbours whom Mr. D. has lately visited? Depend upon it, this matter is not well understood among the fraternity; there has been too much *taking for granted;* and unless we greatly mistake the matter, in process of time Mr. Dickie will meet with many a refractory spirit, who will contest the point with him dogmatically, and insist that he never can maintain his ground where he has now taken his stand—that the principles he has laid down in his circulars and detached pieces, lead, by legitimate inference and fair deduction, to "the lowest plurality"—ay, and *lower still!* This has all along been our opinion—and we strongly suspect that when we put Mr. Dickie in mind of the things that he himself had written touching this subject in his 'Sermon on the Kingdom of Christ,' he was rather taken by surprise, and, to save his consistency, is now "backing out." Certain it is, that he cannot stand where he is—the Scriptures afford him no support. He must either restrict the administration of the Lord's Supper to the pastoral office and an organized body, or open wide the door to that endless CONFUSION in the house of God which we have pointed out, and concerning which Dr. Owen has so justly remarked, that "if our Saviour Christ be the God of order, he has never left his church to it." We hope we have now *finally* done, but do not promise our readers.

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&c.

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REASON AND TESTIMONY COMPARED AS SOURCES OF EVIDENCE.

BY ALEXANDER CAMPBELL.

[ROBERT OWEN, Esq., the noted Free-thinker, with whom Mr. Campbell held a public disputation, of eight days' continuance, on the evidences of Christianity, in the city of Cincinnati, state of Ohio, from the 13th to the 21st April, 1829, contended, that his views of human nature were built entirely upon "the strongest of all evidence—the evidence of our senses," while he insisted that all the religions of the world, and Christianity, of course, were derived "from the weakest of all evidence—the testimony of men!" To degrade this testimony, he qualifies it "the testimony of *ignorant* and *interested* men, through the darkest and most bigotted ages of the world:" on which Mr. Campbell remarks as follows:—]

A more base and unfounded calumny never was printed! There are three distinct assertions in this last sentence which never can be proved:—1. It is not true that *testimony* is the weakest of all evidences. It admits of many degrees; but is in its most perfect character always capable of producing the highest certainty. Millions who never saw France, are just as certain that there is such a city called Paris, as that there is a city called New York; though the former I never visited, but have been in the latter. "The evidence of testimony," says one, "may arise to such a height as to be perfectly equivalent to sense or demonstration." Testimony, I affirm, is, in ten thousand instances, capable of producing a greater degree of certainty than our reason. The testimony of one credible witness will frequently discomfit a chain of syllogisms many yards long. This may appear a vague way of talk-

ing, but it is a truth that testimony is incomparably a much better or safer guide than reason, even in the most ordinary employments of this life. Take the husbandman, for example, and ask him whether he is certain, with all his reason, that such is a good plough, a good mode of agriculture, a good plan of building, &c. and after reasoning upon all the premises, to his utmost capacity, one credible witness, attesting that he has proved his conclusions to be fallacious, will upset all his logic, and produce more certainty than all his reasonings. All men are so created that they can be assured of many truths upon good testimony; but very few can have the same degree of assurance in their best reasonings. Mankind, in general, are very imperfect reasoners—but all can believe on good testimony. Faith is infinitely a safer guide than reason to the great mass of mankind. Nothing is more common than to see all theorists in agriculture, mechanic arts, and in the common business of life, disappointed. So soon as men depart from tradition, they stand upon unsafe ground. Hence the theorist in agriculture, or in any business, nine times in every ten, miscarries. And what is the *theorist*, but the man guided by reason? And what is the great mass of copyists, but *believers?* And so it comes to pass, that, to the great aggregate of the human family, faith is a much more certain guide than reason, even in matters of daily labour. Few of the great reasoners have made useful discoveries. What we call *accident* has thrown the most useful inventions in the way of those who have not been reasoning in pursuit of them. So distrustful are the best reasoners, even in the common mechanic arts, that they confide doubtingly in all their conclusions until proved by experiment. Hence experiment is appealed to by common consent, as the only infallible arbiter. Now, if, in the common affairs of this life, faith is a better and surer guide than reason, incomparably more to be relied on, where is the boast of the sceptic and the triumphs of the philosopher? Often have I seen the mechanic use his plummet, his square, his straight-edge, and conclude that all was just and correct. But when he attempted to put his work together, his tenants would not suit his mortices, nor did his uprights stand perpendicular. Experiment alone

corrected, tested, and confirmed his reasonings. If, I say, in things pertaining to this life, reason is so imperfect a guide, how can we claim so much for it in reference to the next! Those men who magnify reason are in general the least to be trusted, and their decisions prove that reason is very far from producing the same degree of certainty which commonly attends our faith in human testimony. I only conclude from these general remarks, that, as testimony bestows upon us the largest portion of our information, so, in general, it affords us the greatest degree of certainty, and stands to us always in the place of experience, when experience is wanting.

How deplorably ignorant the human family would have been if left to their reason as the only source of information in things natural and supernatural, God has not left us without witness both among philosophers and savages. Mr. Owen, with all his philosophy, cannot explain one of the laws of nature, nor tell us whether there is any spirit or spiritual system in the universe. He cannot, in truth, tell us what man is, whence he came, nor whither he is destined. So completely blind is philosophy! The sight of such a man as Mr. Owen, the knowledge of his theory, is sufficient to bring every Christian to his knees, and to cause him to summon all his faculties to praise HIM who has commanded light to arise and shine upon us. When I see a man of his character and standing rise up to advocate reason and to degrade testimony, my fancy presents before me an obstinate blind man, who throws away his staff, and refuses the hand of a benevolent friend. He says he can see, and appeals to those as blind as himself in proof of it!

Reason can judge of testimony, and this is its province; and in the absence of testimony and experience it is our sole guide. As such we do not disparage it, but when it proudly invades the dominions of testimony, and rejects its aids, we must strip it of its fancied supremacy, and abase it by a recital of its miscarriages. Man is often imposed on by false testimony, but more frequently and more fatally, by false reasonings. For one lie that is credited, there are ten sophisms received or adopted; and the proportion between false logic and false testimony is, at least, as ten to one—at least, so I judge; and let any person

keep an account of this sort per week, and if, in the business and bustle of life, he is not ten times mocked by false reasoning in himself, and by others, for once he is imposed on by false testimony, I will agree to change the proportions. But I think that I am under, rather than above, the ratio.

But some might ask, Is not the testimony of others as little to be relied upon as the reasonings of the great mass of society, because their testimony is often the result of their own reasonings? This objection, in the form of a query, is based upon a mistake of the nature of testimony, or of its legitimate jurisdiction. Testimony is not the report of the conclusions and deductions of human reason, but the recital of experience, *a narration of things heard, seen, or felt.* It has, then, always the evidence of sense, or of consciousness, or of feeling, as the grounds and basis of its assurance. The original witness says, I *saw*, I *heard*, I *think*, I *feel*—not I *reason*, I *conclude*, I *suppose*, I *conjecture*, &c. Testimony, therefore, has to do with matters subject to the evidence of sense and consciousness, which afford the greatest of all certainty. I, therefore, I think, legitimately conclude, that next to the evidence of sense, to the aggregate of the human race, that of testimony produces the greatest certainty. Mathematical evidence produces a certainty of another kind. It does not respect the subject before us. Facts can be ascertained only three ways: 1. By the evidence of sense; 2. By testimony; and 3. By reason. They stand in the order of the certainty which they produce; and, indeed, it must always be remembered that testimony of the first order, or of the highest character, always produces certainty equal to the evidence of sense, or even mathematical demonstration. I feel all the certainty that there is a country called China, or a quarter of the globe called Asia, which I do that I now write these remarks. So much with regard to Mr. Owen's first assertion.

His second, we call a downright calumny: viz. That the testimony on which Christians rely is the testimony of "*ignorant* and *interested men.*" Now I might destroy the reputation of the fairest character living, or blast the fame of the greatest man that ever died, if my assertion that he was a knave, an idiot, or a debauchee, would be admitted

as proof. The reputation of Mr. Owen, himself, would stand upon a very slender foundation, indeed, if any daring spirit might, by a single assertion, establish him to be anything or everything his envious or malicious heart might insinuate. There is nothing more easy than to assert, and nothing more unmanly than to calumniate the dead. If some of the original witnesses were standing before Mr. Owen, they would make him tremble as they did men more illustrious than he. Greece and Rome will attest "*the ignorance*" of the Heralds of the Cross. Shame on Epicurus and Zeno, if an *ignorant* babbler so defeated them! Shame on the philosophy and eloquence of Greece and Rome, if *ignorant* and hireling witnesses put them to confusion! Shame on the oracles, religion, and priests of the Pagan magistrates, if a few ignoramuses put them all to silence! Shame on all the literary splendours of the Augustan age, if a set of such contemptible clowns, interested as they were, in telling lies, robbed it of its glory, eclipsed its splendour, and turned its light into darkness! Illiterate as they were, most of them, in the learning of the world, they were far from ignorant men; and as to being *interested* witnesses, in the usual acceptation of that term, a grosser libel never was penned; a more unfounded accusation never saw the light of day.

This is the logic of our sage sceptical philosophers. 'Tis thus they impose on the credulity of mankind. 'Tis thus they attract attention, and on these grounds they claim the honour of being our instructors. The preceding discussion shows what sort of witnesses they were who attested the Gospel facts; and now to reiterate this calumny when Mr. Owen dared not to impugn the character of one of them on the stage, shows the reason why Christianity has been pleaded "*without success*," in the presence of such judges, of such hearers, of such reasoners, who fear not to assert contrary to all evidence, and who evince so perfect a destitution of that moral sense which alone can restrain the tongue of calumny, and close the lips of slander. To call the apostles and martyrs of Jesus Christ, *interested* witnesses, in the common acceptation of this term, is to make them the basest of all men, who, in the name of God, assert the most injurious lies, and spend their lives in im-

posing on the credulity of mankind. To assert this, without a single shadow of proof, without even the forms of demonstration, is, I hope, peculiar to only one class of the sceptics of the present day.

To consummate this climax of slander, we are, in the third place, told that "this ignorant and interested testimony" originated in, and came down through, "the *darkest* and most *bigotted ages* of the world." That Mr. Owen has primary, if not exclusive, respect to the times when the testimony was published, is to be presumed; because it would give a latitude to the censure which would equally annul the claims of every scrap of literature of ancient times. Every fragment of Grecian and Roman history, eloquence, poetry, or miscellaneous literature has come down to us through these "darkest and most bigotted ages" of which Mr. Owen speaks. But as reasonably and as credibly might Mr Owen assert that men who could neither read nor write were the authors of the 'Iliad' of Homer, the 'Æneid' of Virgil, or the 'Orations' of Cicero, as that either "ignorant and interested men" were the authors of the Christian Scriptures, or that Christianity was the offspring of the "darkest and most bigotted ages." Some thousand years hence it may be said that the age in which we live was a rude and barbarous age, and that we who now live were incompetent judges of testimony—had no literature, were ignorant and bigotted witnesses of the events, political and religious, of these times; and that no credit is due to the records of which we have been the authors, or the depositaries. Anything may be said by those who have the use of their tongues; and anything may be written, even as incredible as that Mr. Owen's book is "*sold by every bookseller in Europe and America*," although he has not more than one for every score of them. Persons who thus value the liberty of the press, are those who incur the censures of posterity, and destroy the credibility of testimony among those reasoners who deduce general conclusions from particular premises. Thus some traducer of testimony may hereafter say, that all the writers of the year 1829 are *incredible;* for one Robert Owen, Esq. the greatest lover of truth then living, published 1000 books at a time when there was more than 20,000 book-

sellers in Europe and America, and yet he published on the title page of his book that it was "sold by all the booksellers in Europe and America!" Now, argues he, what credit can be reposed in writers or speakers of an age in which the greatest lover of truth and advocate of it thus writes.—['Debate with Owen,' vol. ii. p. 211.]

MR. CAMPBELL'S THIRD LETTER TO MR. CASSEDY.

Respected Sir,—Your chief difficulty in the way of an implicit surrender to Jesus Christ is embraced in the following item—

The Mosaic account of creation assigns not to man an object suited to his constitution, alike worthy of him and his Maker; nor does it suitably explain many phenomena in the animal and vegetable creation. This is my own version of the matter, it is true; but I doubt not that you assent to it as a faithful one.

I would travel on foot a hundred miles, at least, to converse with a sensible man, who had carefully read the Old and New Testaments without a preconceived idea on the contents of these volumes. All, all of us, are more or less disqualified to receive with candour and to judge with impartiality the messages of the prophets, because in our earlier years we have fallen into bad company, and have either imagined some system of perfection in morals and theology, or have been duped by the cunning priests, or have been bewildered by our parents and tutors before reason assumed the throne. The fancies and theories of the pseudo-philosophers, and the dogmas of the pseudo-priests, are equally hostile to the knowledge of these sacred writings. You, my dear sir, more enlarged in your horizon, and consequently more liberal in your views, cannot bow with deference to the ex-cathedra dogmas of baseless science, or of the petit popes of either ancient or modern times. Notwithstanding, I am not without my fears that you may have been seriously injured by the very influence which, of all others, you most denounce. The reason of my fears is, that I find you demurring at the narrative of Moses, because his statements correspond not with the assumptions and dicta of the pseudo-philosophers, and of the patented soothsayers and sorcerers of the temple of reason. For instance, after a very eloquent display of the splendours of the human constitution, after a very philosophical development of the physical, intellectual, and moral powers of man, you ask, "Can it be possible, sir, that *man*, thus nobly endowed, and

thus most exquisitely organised, physically and intellectually, should have been placed in a garden merely to dress it and to keep it?" Now, sir, although it may have wholly escaped you what pseudo-philosopher or priest prompted this difficulty, certain it is that some one, in some unpropitious moment, gave a false direction to your mind on this subject: for Moses never said that *Adam, or man was placed in a garden* MERELY *to dress it and to keep it.* But, sir, his physical and intellectual constitution, which you have so interestingly described, made his dressing and keeping of a garden the only proper and suitable employment for both his physical and intellectual powers. Man, created and endowed with such limbs, and arms, and trunk, with such organs and instruments of labour, would have been most unhappy without some employment. And was it not most kind in the Creator to make that employment the most agreeable and delightful imaginable! Where, think you, ought a being so constituted to have been placed? In a wilderness? In a desert? In the air? On the water? Nay, rather in a garden of delights—in a paradise teeming with all the riches, with all the blooming beauties of the vegetable kingdom, abounding with all that the sensitive nature of man could desire. And for the development of thought—for intellectual enjoyment, what situation could equal Eden? If labour, if the exercise of our faculties is as necessary to intellectual as to physical enjoyment, what labour could you have assigned man more congenial with his whole nature, than the dressing and keeping of a garden? Not doomed to the drudgery and toil which sin has imposed upon our race, his mind was at perfect liberty to seek enjoyments from all the fountains of bliss, sensitive, intellectual, and moral. The delicious breezes of Eden, perfumed with a thousand odours, the spicy breath of morning and evening, the glowing beauties of noon, the warbling harmonies of the aerial concerts, the virgin sweets of all the flowers and fruits, opened to him sources of enjoyment, and carried his thoughts to the sempiternal fountain of all good.

Had primitive man been doomed to the labours of the metallic kingdom—had he to tear up the earth with a ploughshare —had he, with his bow and arrow, to traverse forests for his food, what time for the cultivation and entertainment of his rational nature? Is not ignorance the inseparable handmaid of servile drudgery and constant toil? And would not such circumstances have led Adam to suspect the motives of his Creator? Were you, my dear sir, with all your stock of good sense and native philosophy, to lay your ingenuity under tribute, you could not find for such a being—as you have eloquently described

Adam to have been—a selection so perfectly congruous, so every way indicative of the power, wisdom, and goodness of his Creator, as that in which Moses locates him.

But the pseudo-philosophers have, by some indirect means, done you a greater injury than this. They have led you to suppose that Adam and his progeny were to have been confined to Eden until it would have been too small for them. But who else than crazy philosophers or crazy doctors could teach that God was under any sort of necessity of keeping the race in this planet until it would have covered the whole earth as the grass covers the field. Was that universe and those systems of worlds, of which you spoke with so much admiration, so small, so inaccessible, that man must be doomed in any supposable circumstance to continue for ever on this earth! And does this same Moses give us no data from which we might have inferred the happy lot of man had he continued in the friendship of his Maker! Does he not, in the instance which he gives us of the translation of one perfect and righteous man to a brighter and a better world than this ever was, even in its halest and most uncontaminated days, guide our curiosity into another channel, and show us how easy to have found a way of disposing of our race without the necessity of death or even the enlargement of Eden! You will see, then, respected sir, there could be no difficulty in disposing of our race according to the Mosaic account, had it multiplied and increased in accordance with all your calculations, had man maintained his fealty to the crown of heaven. When his loyalty had been fully tested, you will see, by a single thought, upon the premises now before us, how easy it would have been for his kind Father to have given him a larger and better estate, and to have provided the means for his transportation to it. Nothing, then, believe me, sir, but your having approached the first chapters of Genesis under some foreign influence, could have originated in your mind such difficulties—difficulties, too, which the Mosaic account makes of such easy solution.

Another hypothesis oppresses you—a favourite one, too, with the priesthood; which, equally with the others, militates much against your perception of the wisdom and goodness displayed in the Mosaic account. It is assumed that man was necessarily immortal; and, consequently, his apostacy in Eden was a forfeiture of immortality. This is mere assumption; for, unless a new dispensation had been introduced containing immortality, or guaranteeing it upon some other condition than the conditions propounded in Eden, man's fall could not have subjected him to more than the simple loss of all the earthly blessings of the earthly life which he held upon the tenure of his obedience. But

now that immortality is proposed through the second Adam, the Lord from heaven, a non-compliance with the propositions of this Prince of life eternal, subjects man to the loss not merely of his earthly body and life, but to a second death—an eternal excision from another tree of life which grows in the heavenly paradise of God. But this only by the way. Were not your horizon, my good sir, clouded with these mists of a false philosophy, those theoretic and speculative difficulties could find no abiding in one of such capacity for rational and elevated inquiry.

Another difficulty yet remains with regard to the teeth and claws of many animals, and to the thorns, and briars, and thistles which are found in this afflicted world. This, too, is specifically the same with your other difficulties. Suppose God omniscient, or suppose him not, and yet on either hypothesis the Mosaic narrative is free from this difficulty. First take the more unreasonable hypothesis: say he was not omniscient; and that he did not know what Adam would do; then, I ask, was it not wise to provide for either contingency? The seeds of all poisons and the roots of all bitterness are prepared for the contingency. The limbs and jaws of some animals are armed, and all that is wanting is a general order to begin the work of death. But that they must, whether or not Adam sinned, necessarily operate as they since have done, is negatived by the fact, that habit begets a second nature; and that man himself, and all the vegetable and animal creation have been changed again and again by a thousand influences, which, on another hypothesis, might have produced quite a different system.

Even as it is, and as our own experience and observation teach, when God pleases, the work of destruction, by the agency of these weapons, waxes and wanes to an astonishing degree. The thorn, the thistle, and the briar at one time spread with such rapid strides as if they were to possess themselves of the land; at another time, in the same country, there is scarce a remnant alive to preserve seed. So with the voracious insects and animals. The locust, caterpillar, palmer worm, the fiery serpent, and ravenous beasts of prey, like the plagues of Egypt, at one time swarm over whole countries; at another time they are not to be found. The lion and the lamb, the leopard and the kid once lived on terms of friendship, and they will do so again; a time will come when the lion will eat straw like the ox.

But take the more rational hypothesis, and say that God foresaw the fortunes of our race; then was it not every way consistent to be prepared for it?

Volumes might be written in vindication of all these matters; but a word to the wise is sufficient. Were your mind disabused from the hypotheses of the pseudo-philosophers and from the

dogmas of the pseudo-priests, I doubt not that you would find a ready answer for one proposing the difficulties which now encompass you!

You are pleased to recapitulate and to comprehend your chief difficulties in the form of questions; and now permit me, in conclusion of my reply, to quote your questions, and to affix to them such replies as these premises will warrant.

1. "Was it intended by the *Almighty Creator* that our first parents and their innumerable progeny were to confine their whole attention and wonderful energies to the cultivating and dressing of a garden?"

Answer.—Moses nowhere affirms that they were.

2. "Was that garden circumscribed to definite and insurmountable bounds; or were its environs the ends of the earth, the circumference of the whole globe? In either case, and suppose man had not fallen, by which *fall* alone we are taught that *death* came into the world, would there at this day have been room for the numerous race of our first parents in the garden, or even on the surface of our globe? If, on the contrary, those original parents were not invested with procreative powers; or, if endowed therewith, were doomed to perpetual barrenness, was the earth for ever to continue an uncultivated wilderness, the undisputed and undivided empire of wild beasts?"

Answer.—No. To this question, in every form which ingenuity can place it, the answer is,—Moses says not one word that necessarily involves any such conclusions. He shows us, in the case of Enoch, how easy it was for Omnipotence to remove all these encumbrances.

3. "Did the introduction of *death* into the world, by the *fall* of man, change the original conformation of the jaws of carnivorous animals, and make the rivers and the oceans of the globe theatres of robbery, carnage, and bloodshed? In fine, did the original sin of Adam make the earth bring forth thorns and briars, and noxious weeds, &c."

Answer.—I answer, No: but to the former it gave employment; and to the latter license to proceed in accordance with the new circumstances into which man had, by his apostacy from God, precipitated himself. But that on another contingency the animal and vegetable kingdoms could not by omnipotence have been otherwise regulated and governed, (to say nothing of the volumes of facts which natural history discloses,) is, to one who admits the name ALMIGHTY, wholly inadmissible.

A few reflections on the whole premises now before us, shall, in my next number, close my reply to your letter.

In all benevolence, &c. A. CAMPBELL.

MR. CAMPBELL'S FOURTH LETTER TO MR. CASSEDY.

Dear Sir,—You have as much at stake as any man living in deciding whether Jesus of Nazareth was an impostor, or the Son of God and the only Saviour of the world. One or the other he certainly was. And, methinks, you will say, it would be rather miraculous if the author of the purest and most sublime system of morality and virtue which the world ever saw, should have been the most infamous impostor that ever appeared in human form. And this he was, if it be not true that "whosoever believes in him and is baptised, shall be saved," and whosoever disbelieves and rejects his salvation will be condemned. This was his last testimony, and this his last charge to the Apostles. For alledging this he suffered death. And if the Apostles are not the most impudent liars, after his resurrection and before his ascension, he commanded it to be promulged to you, and me, and all mankind.

Language has no meaning, and the Apostles deserved to be put to death, and to be execrated by all the sons of men, if it be not true that whosoever despises and rejects the mediation of Jesus, will be punished with an everlasting destruction from the presence of the Lord. Now, sir, this being the fair and unvarnished state of the question, I put it to your intelligence and your candour, whether or not it be not most worthy of every rational man to decide by all the lights of the volumes of creation, providence, and redemption, whether a sinner—whether poor, weak, and short-sighted man, ought, or ought not, to commit himself into the hands of Jesus of Nazareth: to submit himself to his philosophy, logic, morality, and religion, rather than to his own wayward fancy, or the imagination of any man that ever appeared on earth.

This, my dear sir, is the single question, on the decision of which all depends. To decide this question in the affirmative makes the Christian: to decide it in the negative, leaves us in this world without God, and without hope. And is that man rational or philosophic who can devote all his powers to the questions, what shall I eat, and drink, and with what shall I be clothed; who can devote all his powers to the things of time and sense, while his future and eternal destiny is deferred to some more convenient season?

We are so constituted and so circumstanced, that our individual and personal happiness must be the paramount consideration. Now, was it not kind in our Creator to place us under an insuperable necessity of willing and seeking our own happi-

ness? We may err in imagining the ways and means, but we are infallible in the wish to be happy. A man must unmake himself before he can will his own ruin. But if man be a rational or a free agent, he must have it in his power to ruin himself—or he could not have it in his power to be virtuous, pious, and happy. This reason asserts; and we see it accords with our observation and experience, as well as with the oracles of the great teacher.

Judge you then, is it wise, is it prudent to balance, or to outweigh the united testimony of apostles and prophets, of saints and martyrs, of the wisest and the best, for four thousand years, by our own artificial and imaginative difficulties? Shall we place in the one scale the great luminaries of the world—the patriarchs, the prophets, the apostles—the great moral revolutionists of our race—the splendid memorials of their genius, their inspiration, and their devotion to truth and humanity: I say, shall we place in the one scale the splendid monuments of the inspiration and philanthropy of all the independent authors of fifteen centuries, whose works are collected in the volumes called the Bible and Testament, and put in the opposite scale our own imaginations and fancies about how things might have been otherwise created or managed, and thus seek to counterpoise mountains with feathers? No, you reply, sooner will I reject the testimony of my own senses, that the sun is the fountain of light, because I cannot explain the meaning of those black or dark specks on its surface, than renounce Moses, Joshua, Samuel, David, Isaiah, Jeremiah, Ezekiel, Daniel, Ezra, Nehemiah, &c. &c., of the Jewish school; and Matthew, Mark, Luke, John, Peter, Paul, and James, of the Christian school, as knaves and impostors, because they have not written upon geology, astronomy, chemistry, and the modern sciences;—or because they have not anticipated and answered every question which in six thousand years might be propounded by a thousand million of querists, speculating on what might have been done if the earth had been flat instead of round; or if man had had the wings of an eagle, and been sixty instead of six feet high, physically, mentally, and morally!—Rather, you will say, let me stand in the ranks with prophets and apostles; with the saints and the martyrs; with the pure and holy men and women of all ages—with the Newtons, the Lockes, the Butlers, the Boyles, the Fergusons, the Bentleys, the Beatties, the Lardners, the Ushers, the Taylors, the Seldons, the Erskines, &c. &c. with those constellations of poets that have sung, those orators that have defended, those philosophers that have demonstrated the claims of revelation, and those poor and humble, but virtuous millions, who have proved its consolations, and triumphed

in its hopes, amidst all the afflictions and trials, the sorrows and griefs, which have hitherto been the lot of the largest portion of our race. Yes, with these you will say, let me live and die, rather than with the Voltaires and the Volneys, the Mirabeaus and Altamonts, the Humes and the Paines, the Hobbes and the Chesterfields, the Dantons and the Robespierres, who boasted of reason and common sense, and showed how little they had of either in renouncing the only light of the world, and the only Saviour of men.

My dear sir, this question,—Shall I or shall I not put myself under the guidance of Jesus the Messiah? is one of too much importance to be slighted by any man of good sense, of a sound and discriminating judgment. His promises and his threatenings are too momentous to be treated with indifference; his claims and his pretensions are too well supported, and too magnificent to be trifled with: and, therefore, reason, if unbiassed and unbribed by the passions and the appetites, decides that this is the immediate duty which every man owes to himself and society. 'Tis to you and me, comparatively, of no consequence who reigns on earth, if Jesus reigns in heaven; what policy is adopted by the state, if Jehovah has sworn by himself, that every knee shall bow, and every tongue confess, to the honour of Jesus who was crucified. We may be happy under a despotism, and wretched in the best republic. Our allegiance to Jesus as the great King is our felicity; our allegiance to his rival, be he on a golden throne, or be he seated in our passions, is our disgrace and ruin. If on his side all is well; if opposed to him we are undone for ever. But, sir, his religion has been greatly corrupted, and many of his professed friends have been his real enemies. The gospel has been made an engine of power in the hands of kings and priests, converted into a matter of state policy, made subservient to the lusts of the flesh, the lusts of the eye, and the pride of life. Several attempts at reformation have, within the last three centuries, introduced many important changes into society, but only since the beginning of the present century has there been a vigorous effort made to reinstate the apostles and prophets on the seats assigned them by the author of the Christian religion. The inquiry now is, what was the primitive Gospel—the original order of things in the kingdom of Jesus? To these questions more attention has been paid within the last thirty years, than since the great apostacy. In divesting the Gospel and its institutions of the meretricious attire in which the mother of harlots had arrayed them, in leaving off the ceremonies, the doctrines and commandments of men, with which the pimps and panders of this insatiate adulteress have ministered to her lewdness, we have found the

simplicity, intelligibility, and suitableness of the Gospel, and its institutions, to be truly astonishing, and admirably worthy of God. The light of the sun is not more admirably adapted to our eyes, or the sensible properties of things to our external senses, than is this message of our heavenly Father suited to our nature, condition, and circumstances. Well-attested facts—facts of immense moral power—sustained by testimony which no honest and rational man can, after full examination, doubt, constitute the materials of Christian faith. This faith in testimony so supernatural and divine, becomes the impulsive principle of action, leading men to reformation: and this belief in God's philanthropy leads us on to Jesus the Messiah as "the way, the truth, and the life"—and coming to him as our prophet, our only high priest, lawgiver and judge, we receive in the first act of submission to him, the remission of all past sins—an adoption into his family, and the promise of his Holy Spirit, with the hope of eternal life, to which we shall certainly attain, provided we hold fast our allegiance to him, unshaken to the end. Why then, my dear sir, should you, or any sensible man, hesitate on the question, whether it is more worthy of us to serve God than the devil, or obey the Gospel rather than our corrupt lusts?—Whether we ought to join the congregation of apostles, saints, and martyrs; the pure, and holy, and renowned fathers of mankind, the excellent of the earth of all ages and nations, or remain under the dominion of that spirit which reigns in the hearts of the children of disobedience, in open communion with all the infidelity, scepticism, and atheism of the Epicureans and Sadducees of this age? I know, indeed, that some are wont to look around and flatter themselves in their refusal to honour the Saviour, because of the respectability of many of their associates in rebellion against the Lord's anointed. But they forget that while here and there they can count up a few individuals of political integrity and honour, whose fraternity may do them some credit, still to the same communion belongs all the irreligionists of every shade of infamy, from Nero, and Caligula, and Heliogabalus, down to the veriest sensualist and debauchee that dishonours human nature. If, then, some sceptics and non-professors boast of some honourable and distinguished brethren, they ought to look around at the immense brotherhood of all that's filthy and abominable in the same great community with themselves, which constitutes what some call the big church. From this association, my dear sir, I ardently desire to see such men as you divorced. You countenance and encourage many to adhere to their delusions, who, by your example, might be rescued from the snare of the devil. And will you suffer such difficulties and embarrassments as would

equally be against everything rational and excellent in the election of man, to prevent you from honouring yourself by honouring the Son of God, who has conferred such honours upon our race? For, let me ask you, is there in the annals of the world, in all records and in all kingdoms, any system, or law, or tradition, which does such honour to our race as does the Bible? Who assigns to man a more illustrious origin than Moses? Who proposes to him a sublimer destiny than Jesus? What system so rational, so pure, and so full of benevolence to man and adoration to God? At the head of what institution is there found one of such peerless excellency and glory as he who redeemed the church, and governs it by the law of love? Who ought to feel ashamed of Jesus Christ in his earthly race to glory? And who ought to be ashamed of him, now the head of this universe? Kings would do themselves infinite honour in giving him the allegiance of their hearts, and in casting their crowns at his feet. To learn that such is your veneration for him, I assure you, would afford me great satisfaction,—incomparably more than to see you on the most renowned throne in the four quarters of the globe. With sentiments of benevolence and high consideration, I remain your friend,

April 24th, 1833. A. C.

FROM MR. CASSEDY TO MR. CAMPBELL.
LETTER II.

Near Pulaski, Tennessee, June 7, 1833.

Respected Sir,—I have just received the 5th number, Vol. IV., of the 'Millennial Harbinger,' containing the concluding letter of your very able reply to my communication of the 29th October last. I need not remark to you, that the numbers addressed to me in the 'Harbinger' have been perused, and, indeed, re-perused, both by myself and many others, with all the attention and depth of interest they so vitally and richly merit. The manner in which you have treated the difficulties I stated to you, has induced me to peruse with attention your debate with Mr. Owen; respecting which I have only to remark, that I consider Mr. Owen's theory of human happiness perfectly impracticable in its application to society and mankind; that his views of the future destinies of the human race are unspeakably and horribly destructive of those consolations which spring from hope—the last comfort of afflicted humanity; and, that the gloomy and appalling spectacle of future and entire annihilation, which his doctrines hold forth respecting the ulterior and everlasting oblivion of the human soul, if recognised and accredited by mankind, would dissolve the individual and social affections

of our race ; destroy all the moral, civil, and political obligations of society ; lay waste all those sacred, long-cherished, and endearing ties, which bind man to his progenitors and his posterity ; render this life entirely valueless, in almost every way in which it is not connected with mere sensuality ; and utterly annihilate that lofty and ennobling sentiment of immortality, which seems to be the distinctive characteristic of our race! Mr. Owen certainly had the worst and most untenable side of the question ; his arguments, his doctrines, and his future views of human destiny, seem to me to be the offspring of cold insensibility to the affections, the passions, and the future hopes of our race ; and to emanate from the ashes of a sensibility absolutely consumed in the frozen, stoical, and oftentimes barren speculations of reason. The present state of the human race, under all its apparent disadvantages and calamities, seems to me better to comport with the natural and essential characteristics of man, than any condition in which Mr. Owen's doctrines, if even admitted to be authentic and practically efficient, could possibly place him. Admitting that man is not now in the state in which he was created, his nature did not preclude his possible fallibility ; and, if by the exercise of his voluntary powers, without which he could not be rendered accountable for his misdeeds, he degraded himself and his race to a condition of turpitude and moral dishonour, I cannot distinguish, notwithstanding Mr. Owen's arguments and views, that the present state of the human race is at war with the nature and essential principles of the human character. And, sir, to conclude my remarks respecting this debate, and you will certainly give me credit for ingenuousness and impartiality, knowing as you do that I professionally belong to neither side, I am decidedly of opinion that your depth of historical research, and philosophic energy of argumentation in that debate, if they have ever been equalled, were, in my estimation, never excelled by any theologian of either ancient or modern days. This, you will say, is a salutary acknowledgment from a man who dares to think for himself, whose whole life has been dedicated to intellectual improvement, and who has always sought to test the truth or error of all theological creeds, by the broad principles of justice, reason, and nature.

Your vigorous and unremitting efforts, aided by the zeal of your coadjutors, will probably and ultimately be successful, in bringing back the church of Christ to its primitive purity and simplicity, and in stripping vital and genuine religion, so apparently essential to the prosperity and happiness of man, of all its ambitious assumptions of temporal power, and all its sectarian armour of belligerent holiness, factional piety, and grega-

rious and cruel intolerance. The assumption and militant exercise of temporal power by the Romish church, in my opinion, gave origin to many, if not all, the early dissensions from that church, and sectarian filiation to those numerous and often contradictory creeds which have sprung from those early dissensions. This assumption of temporal power by the church of Rome, and the uses which have been made of it by the sectarian scions of that church, have been fatal to the happiness of mankind, and the cause of genuine religion; they have retarded the march of rational and conscientious liberty, entangled the human mind in cobweb glooms of superstition, and disgusted thousands of individuals of liberal, enlightened, and elevated minds, who would not or could not, under such emotions of disgust, distinguish between pure and adulterated Christianity. The admixture of temporal power with ecclesiastical interests and doctrines has been a fruitful source of not only error, but misfortune to mankind; it has enabled ecclesiastical hypocrisy, cupidity, and unhallowed ambition to rob, to scourge, and to debase mankind; and it has equally enabled political and military ambition to enslave, and perpetuate through successive ages, a galling and most degrading bondage, physical, moral, and intellectual, of millions of the human race. If I am not mistaken in my recollections, Christ himself abjured the assumption of temporal power when offered to him by the Jews, by explicitly declaring that his kingdom was not of this world; and yet we see that the popes and other prelates of the Romish church grasped at and exercised all the temporal power possible to be usurped, for the purpose of supporting their creeds, and compelling mankind, by the sanguinary butcheries of the Inquisition, to embrace the doctrines of that church. But, sir, we need not resort to the historic annals of ancient times for proofs of the avidity with which temporal power and secular influence are sought for by sectarian professors of Christianity. A few years only have elapsed since, in this republic, happily characterised by political, religious, moral, and intellectual freedom, an attempt was made, by a powerful combination of religious sectarians and hypocritical demagogues, in nearly every portion of the union, to force Congress into the measure of stopping the mails on Sunday; and, if I am not egregiously mistaken, and I am very certain I am not, a contemporaneous movement was also made by some of the sectarian doctors of the church for the establishment of a national religious institution, which might relieve our citizens of the intellectual drudgery of thinking for themselves, and enable them to believe in Jesus of Nazareth, and find their way to heaven by act of Congress. With great and sincere respect, I am, sir, your obedient servant, CHARLES CASSEDY.

ON THE TWO COVENANTS.

Gal. iv. 24.—" These are the two covenants."

I. Men's Covenants are mutual stipulations between parties for their mutual benefit. God's Covenant with his creatures is solely for their benefit. It is a gracious constitution of things established upon promises, and ratified by oath or sacrifice; which last is necessary in Covenants betwixt God and sinful men, not only for confirmation, but reconciliation and purification, Jer. xxxiv. 18. Matt. xxvi. 28.

II. The first of the two Covenants here mentioned is not, as is commonly affirmed, a Covenant made with Adam, and which they call the Covenant of Works; but is expressly declared to be from Mount Sinai, *i. e.* made at Mount Sinai in the desert of Arabia, not in Eden, and typified by Hagar the bond-woman.—2. It was made with ancient Israel, Jer. xxxi. 32, not with Adam. 3. It was made when God took them by the hand to lead them out of Egypt, Jer. xxxi. 32, not at the creation of man. That given to Adam was a law with a sanction not held forth as a Covenant; that being applied in Scripture to God's entering into a friendly relation with sinful men through the blood of sacrifice, which does not apply to Adam in innocency. Yet the law given to Israel in that Covenant represented in several respects the law given to Adam; and in that view is opposed to grace, to faith, &c., and it is also prefigured as a Covenant, the New Covenant in Christ's blood; but was neither the one nor the other.

Some affirm, that this Sinai Covenant was the same with the New Covenant, and only a different dispensation of it. But this flatly contradicts the Apostle, who calls them two, and makes such a difference between them as is between flesh and spirit, shadow and substance, things temporal and things eternal.

III. The other Covenant here mentioned is that which was represented by Sarah the free-woman, and who answered to Jerusalem which is above, the mother of all God's children, and which is the New Covenant in Christ's blood, ver. 26-29.

Some call this the Covenant of Grace, others the Covenant of Redemption, and affirm it was made in eternity. But the Apostle calls it the New and Second Covenant, with reference to the Old and First Covenant made at Sinai long before, and which was its type, Heb. viii. 13. The Lord by the Prophet Jeremiah promiseth to make this New Covenant after those days Jer. xxxi. 31. They maintain that Christ was actually constituted mediator in eternity, Prov. viii. 22, 23. Psalm ii. 6. Psalm cx. 4. That the Father and Son entered into mutual Covenant engagements, Psalm lxxxix. 3. Zach. vi. 13. Psalm xl. 7, 8,

That they confirmed their engagements by oath, Ps. lxxxix. 34, 35. Gal. iii. 17. Heb. vi. 17, 18. We answer—That everything respecting the salvation of men was from eternity determined and unalterably fixed in the divine counsels or decrees, is freely granted; but that Christ was actually a Mediator, and the Covenant actually made in eternity, is totally unsupported by Scripture. The passages adduced have evidently another meaning. The Mediator must be a man—the grounds of his mediation must exist. The New Covenant could not take place till the first was made old, and ready to vanish away, Heb. viii. 13. the one being a type of the other, and in some things incompatible. Nor till Christ had come, and confirmed it by his sacrifice, for it was made in his blood, Luke xxii. 20. Heb. x. 14-19. Yet it was the subject of promise from the beginning, and Old Testament saints were saved by it, though not made in their time, Heb. ix. 15.

God is the maker of this New Covenant, therefore, it must be stable and firm; not like covenants of men's devising and making, of which we have heard so much noise.

IV. Let us now consider the relation and distinction between these two Covenants, the Old and the New.

1. As to their relation. The Old Covenant stood related to the New as its type or figure. This might be evinced at large, by taking a particular view of everything pertaining to it, its people, mediator, priests, sacrifices, tabernacle, promises, &c. &c. and then showing from the New Testament what the Apostle states as their antitypes under the New Covenant, particularly in his Epistle to the Hebrews which was written to a people who had been under the first Covenant. This also clearly shows that the first Covenant was subservient to the second as its end, and that it must have vanished away when the second took place.

2. As to the distinction or difference between them, the Apostle in general says that the New Covenant is a better Covenant than the Old, and established upon better promises, Heb. viii. 6., and also points out in various particulars wherein it is so.

1. The Old Covenant was only a temporal Covenant betwixt God and the nation of Israel, which is now done away and come to an end, Heb. viii. 13. But the New Covenant establishes an eternal relation between God and his people of all nations, and so is called the everlasting Covenant, Heb. xiii. 20.

2. The promises and blessings of the former were temporal and earthly, respecting a prosperous life in the earthly possession Deut. xxviii. 1–15. Josh. xxi. 43, 45. But those of the New Covenant are all spiritual and eternal blessings in heavenly

things, Eph. i. 3. See the better promises upon which it is established, Heb. viii. 10–13.

3. The divine service of the first was made up of carnal ordinances, Heb. ix. 10. Its sacrifices were bulls and goats, which could not take away sin, or purge the conscience, Heb. ix. 9. ch. x. 4. Its sanctuary was worldly, and made with hands, Heb. ix. 1, 24. But the worship of the New Covenant is spiritual, "in newness of the spirit," in spirit and "in truth," 1 Pet. ii. 5, Rom. vii. 6. John iv. 24. Its sacrifice is the blood of Christ which taketh away the sin of the world, Heb. x. 14. Its sanctuary is heaven itself where Christ has entered.

4. The mediation of the Old Covenant was carried on by Moses, and the priests, sinful, mortal men, Gal. iii. 19. Heb. vii. 23, 28. But Christ is the mediator of the New Covenant, Heb. ix. 15. ch. xii. 24, and the Great High-Priest of our profession, whose excellency above the sons of Aaron is set forth at large, Heb. vii.

5. The mere subjects of the Old Covenant were the fleshly seed of Abraham, related to God as his typical people, and to Christ as his kinsmen according to the flesh, born after the flesh like Ishmael, and at last cast out. But the people of the New Covenant are the spiritual seed of Abraham, who all know God, have his law in their heart, and their sins forgiven. The two Covenants, therefore, are essentially different.

COMMEMORATION OF THE FOURTH OF JULY.

[*From Mr. Campbell's Millennial Harbinger, Vol. I.*]

A number of disciples, principally members of the church of Christ in Pittsburg, agreed to have a love-feast on Monday, the 5th of July, 1830. They chose that day in honour of the 4th of July, 1776, the day of American Independence. Grateful to heaven for the blessings which that day vouchsafed the citizens of this country, they thought that Christians, participating in them ought religiously to call to mind the goodness of God in granting that deliverance. While the children of this world, with voluptuous joys and noisy mirth, are regarding the day because of the political privileges which they inherit, we know of no good reason why Christians may not, if they please, consecrate the day to the Lord as a free-will offering, and convert the occasion into one of joy and rejoicing in the rock of their salvation, giving glory to the governor of the nations of the earth, that they are made free citizens, not only of a free government on earth, but of the kingdom of heaven.

More than a hundred and twenty disciples, with sundry visitants and many children, dined together in an arbour, about two miles from the city. The day was spent in joy and gladness of heart, singing the praises of the Lord, and in conversing about the good things of the heavenly country. I had the pleasure of pronouncing the following oration, immediately before dinner.

MR. CAMPBELL'S ORATION IN HONOUR OF THE FOURTH OF JULY.

Christian Citizens,—Omnipotent is the word of God! He spake, and a world was made! Let there be light, he said, and light there was! He uttered his voice, and from darkness light was born! from chaos order sprang, and from an inert mass of lifeless matter animated beings of ten thousand ranks and orders stand forth in life triumphant!

Thus came the universe from the command of God. But how gradual and progressive was the development of the wisdom, power, and goodness of the Almighty Maker! Light was the first-born; next, the aerial expanse, called heaven; then the water heard his voice, and of the terraqueous globe, this element first felt the impulse of the all-creating energy. It was congregated into its aerial and terrestrial chambers. Naked from the womb of waters the earth appeared. The new-born earth God clothed with verdure—with all the charms of vegetable beauty—and gave to its apparel a conservative principle, a re-producing power.

Light was itself chaotic until the fourth day. No luminaries garnished the firmament until the week of creation was more than half expired. It was then the sun, moon, and stars were lighted up by the great Father of Lights. Until the earth was born of water, no sun beamed in heaven—no ray of celestial light shone upon its face. No life was in the earth until the sun beamed upon it. Then were the waters peopled, and from them came forth the inhabitants of the air. In the domain of this wonderful element life was first conceived and exhibited.

The race of earth-borns, creatures of a grosser habit, did not hear the voice of God until the sixth day. On that day, they obeyed the command of God, and stepped forth into life. Then the Almighty changed his style. Till now, his commands were all addressed in the third person. "Let there be," was the preamble, "and there was," was the conclusion. But now, "Let us make man, and let us make him after another model." The only being made after a model was man. All other creatures were originals. Towards him, if any creature approached in any one similitude, it was in anticipation. Man

steps forth into life in the image of his Maker, and found himself the youngest child of the universe, but the darling of his Father and his God. Here the chapter of creation closes, and man has the last period.

Such was the value stamped on man by his Creator. A world is made and peopled for him ; a palace reared, and furnished, and decorated for his abode ; the great Architect plans and executes the edifice, and then introduces to its richest apartment the favourite of the universe. 'Tis here we are taught the science—'tis here we learn the numbers which, when combined with wisdom, tell of how much account we are.

On man thus valued, dignified, and honoured by his Maker, a lordship is conferred. Over all that swims, that flies, or that walks upon the earth, his dominion extends. The crown placed upon his head had attractions which angels saw, and charms which angels felt. Man thus placed in Eden, with his Eve from and by his side ; having all its fruits, and flowers, and sweets, and charms under his control, with the smallest reservation in favour of the Absolute Sovereign of the universe ; having, too, the whole earth, from Eden's flowery banks to both the poles, subject to his will—becomes the most enviable object in all the great empire of the universe. His fortune was not to make—'twas only to keep. But, alas! to one destitute of experience, however exalted, how hard to guard, how difficult to retain possessions gratuitously acquired!

Man, the last best work of God, environed with the riches and glory of a world, built, and furnished, and smiling for him, is envied and his ruin meditated by the prince of apostates. He falls through his machinations. From God and Eden he falls at once, and involves with him the fortunes of a world!

For his recovery a remedial system is set on foot by his Creator. And such a system it is, as was worthy of its Author and of the admiration of an intelligent universe. To turn from the catastrophe of man to this recuperative system, is, of all transitions, the most grateful to the human mind. This is "a theme which never, never old shall grow." Eternity itself, vast and unbounded as it is, can never do more than develop it. Time furnishes but the scaffolding for rearing this temple of science. 'Tis in a temple yet to be built this science is to be perfected, to be taught, and to be learned.

The knowledge of God is all the bliss which rational beings can propose to themselves. This knowledge, indeed, requires an acquaintance with all his works. But here we are only in the alphabet, and here we can never rise above it: and few, indeed, in this life acquire an accurate knowledge of the art of reading God. The primer which God has put into the hands of

man, in this primary school, is divided into three chapters. The heads of these are Creation, Providence, and Redemption. 'Tis God alone which, to the initiated, is seen in every character, word, and sentence, in this elementary volume. And he that sees not God in every sentence of this primer, knows neither himself nor anything in the universe.

This memorable occasion, fellow-citizens of the kingdom of God, calls for a few remarks on the past, the present, and the future providence of God. Aided by the lights of the living oracles, we can look back to the birth of Time, and forward to the funeral of Nature, Time, and Death. Looking back to the long vista of past ages, beyond the birth of the empires of antiquity, beyond the birth of kings, and emperors, and governments, we find a world without civil government. This is farther back than human records and chronology extend; but not farther than the records and chronology which God has vouchsafed us, reach. In a world without civil government, the earth was filled with violence, and crime multiplied until in the judgment of God the destruction of the whole race, with a single exception, became indispensable. As water first felt the creative energy of God, by it the first general judgment was inflicted. The anarchists were drowned; and in their death and burial the earth was washed from the pollutions of one thousand six hundred and fifty-six years.

In the new world an avenger of crime, and especially of blood, is the first institution. The second chapter of the history of the divine government over men, begins with the establishment of civil government. The inhabitants of the new world were filed off into small groups, called tribes, and the first effort to resist this arrangement was avenged with the confusion of human speech, which made a dispersion unavoidable. Patriarchs and princes, over these small detachments of human beings called nations, wielded the sceptre for nearly a thousand years without any remarkable incident. Cities and towns, and palaces were reared and ruined during the interval from the deluge till the erection of a religious nation. At that time tribes had grown up into nations, and nations began to form alliances, and thus empires began to be. As these increased, idolatry began to increase. The larger the groups of human beings, either in cities or empires, the more idolatrous they became. They refined in crime until idolatry became the desolating sin of the second world, as violence was the damning sin of the antediluvian world.

To save the second world from one general ruin, a religious nation was erected, upon all the institutions of which the Divinity was inscribed, and in such a way that nothing but the

annihilation of that nation could annihilate the knowledge of the one only living and true God. This nation began in miracle, progressed in miracle, was governed specially, or by miracle, and though exiled from its possessions because of its crimes, miraculously exists still a monument of the jealousy of God, and carrying with it everywhere a proof of the Divinity which no ingenuity, however perverse, can obliterate or deface. It held its possessions in the land allotted to it for nearly one thousand five hundred years.

Then opens a new era. A Celestial King is born, and born to reign over the human race for ever. The principles of his government, in their grand essentials, are new principles. This new institution, new once, and still new in contrast with the past and with the reigning earthly systems, is called, significantly, *the Reign of Heaven.* The King is heaven-born and divine. Heavenly and divine are the principles of his government; and though his subjects live a while on earth, his government is designed to give them a taste of, and a taste for, heavenly things.

His government began in conquest, by conquest still increases, and will by increasing conquests ultimately subdue all things to himself. On a white horse, with a single crown upon his head, with a bow, and quiver full of arrows, in the book of symbols, he appears going forth to war. But at the end of the long campaign he appears again with many crowns upon his head, with all the kingdoms of the world in his train, and with the trophies of many battles, worshipped as the King of kings and the Lord of lords.

The cardinal principle in his government is love. He subdues not by any other sword than that of the Spirit. Other kings subdue men's persons, and hold a sovereignty over their estates; but he seizes the hearts of men. To conquer enemies is his grand enterprise.—Philosophy, as well as religion, teaches us that to conquer enemies is not the work of swords, nor lances, nor bows of steel. It is not to bind men's persons to a triumphal car, to incarcerate them in strong-holds, or to make them surrender to superior bravery, prowess, and strength. To conquer an enemy is to convert him into a friend. This is the noble, benevolent, and heaven-conceived enterprise of God's only begotten Son. To do this all arms and modes of warfare are impotent, save the arms and munitions of everlasting love. By vivid displays of God's philanthropy, he approaches his enemies, and by the arguments with which this eloquence is fraught, he addresses a rebel world. Such is his mode of warfare; a system is devised in heaven, and, like all God's means, perfectly adapted to the high ends proposed.

But not to lose sight of the great outline of things begun, let

us pause and survey the chapters which we have scanned. In the first we saw society without civil government; in the second, society with civil government without religious associations; in the third, society under a politico-religious government; and in the fourth chapter, a scheme begun which contemplates the government of men by religion without politics, by the efficacy of one principle alone. This is the chapter of chapters now in progress, and full of the greatest and most astonishing incidents. We saw the rise, progress, and issue of three states of society; but as yet we cannot distinctly see the issue of the present. Its progress we may survey, and its tendency we may appreciate; but its full development and glorious issue are, perhaps, too far removed from our optics and from our experience, clearly and distinctly to apprehend.

But to aid us in looking forward, let us again look back. Christianity, or the New Institution, was set up under a Jewish government. Under that government it existed for a time; thence it passed under a Pagan government; next under a Papal government; and now, in this portion of the earth, it has come under a political government.

Under a circumscribed Jewish government it began. With this it did not, it could not coalesce. Over that government it ultimately triumphed. The principles of that government, and of the government of Jesus Christ, were at variance, and therefore one or the other must be destroyed. That government fell, and fell chiefly through its opposition to Christianity.

It next passed under a Pagan government. The conflict soon began, and the Pagan government fell. Christianity triumphed. But let it be distinctly marked, that Christianity set itself in no other way against either the Jewish or Pagan government, than as its principles tended to bestow upon mankind a happiness from which that government debarred them; and therefore the religion of Jesus—though passive in that conflict, and imperial Rome armed with all political power, and allied by all the superstitions of past ages, active in opposing it—prevailed and broke to pieces the Pagan power which resisted it.

Papal Rome rises out of the ruins of Pagan Rome. Christianity is then subjected to a more insidious and a more unconquerable government. This government, by its largesses to Christianity, and by its Paganised Christian institutes, held its dominion longer over the institution of Jesus than ever did, or than ever can, any government ostensibly opposed to its principles. But yet over this Christianity is triumphing, and so far has triumphed, that the New World has set up twenty-four governments, and is setting up others, upon principles at variance with all the Papal and Pagan governments of the Old

World. So far, then, Christianity has triumphed and is triumphing over Papal Rome.

Citizens of the reign of heaven, let us for a moment turn our eyes to that government under which Christianity exists in this most favoured of all lands, in this wide and capacious and still extending empire. Tired and jaded with the conflicts of Papal Rome; grieved and incensed at the infractions of the rights of conscience and the rights of men, with all the tyrannies of conflicting sectarian institutions; our ancestors sought a city of refuge, a hiding-place from the storm, in this newly-discovered section of the patrimony of Japheth. God, more than four thousand years ago, promised to Japheth an enlargement of his territory, when he gave him the broken and indented patrimony of Europe. Here he found it; and our fathers, taught in the schools of Papal and Sectarian proscription, imagined that a government without any religion, a government purely deistical, sceptical, or political, was the *summum bonum*—the very maximum of social bliss. They went as far as mortals, stung with the fiery dragon, could go, to devise a government without a single religious institution. They succeeded not only in declaring, but in sustaining their independence of all the sons of pride; and in building for themselves and their children political institutions which have hitherto secured, and will continue, we hope, to secure, till Christianity conquers the world, the greatest portion of political and temporal happiness hitherto enjoyed by any people. This government proposes only to guard the temporal and worldly rights of men. It regards this world only as the appropriate object of its supervision and protection. It permits every man to be of no religion, or of any religion he pleases. It has no partialities for the Jew, the Christian, the Turk, or the Indian. Such is its creed. Here the affairs of another world are left to themselves. The government says to all the rival sectarian interests, "Fair play, and the Rights of Men!" It will not help by its statutes, nor retard by its proscriptions, any religion, nor sect of religionists, now on the threatre. This is all that Christianity asks, or can ask, until she conquers the world. Whenever a sect calls for the governmental arm to help her—to hold her up—she proclaims herself overmatched by her competitors, and declares her consciousness that on the ground of reason and evidence she is unable to stand.

The present government aims at being purely political, and therefore can secure only man's political rights, and promote his political happiness. This is all that worldly men wish; and it is all that a sectarian profession of religion can reasonably or justly require. He is a tyrant in principle, and would be one

in practice, who asks for exclusive privileges. None but tyrants and knaves have ever sought pre-eminence by law or by force!

But still we are far from considering that a political government can ever fill up the measure of human, of social, of rational enjoyment. And all confess that were men truly religious, political government would be unnecessary. So far this is a concession in favour of our grand position, that Jesus Christ will yet govern the world by religion only, and that by the operation of one single principle. Then shall they literally "beat their swords into ploughshares and their spears into pruning-hooks, and learn war no more." Christianity, rightly understood, cordially embraced, and fully carried out in practice, will as certainly subvert all political governments, the very best as well as the very worst, as did the Jewish institution and people subvert and supplant the seven nations which once occupied the land of Canaan.

The admirers of American liberty and American institutions, have no cause to regret such an event, nor cause to fear it. It will be but the removing of a tent to build a temple—the falling of a cottage, after the family are removed into a castle. Not by might, nor by sword, but by the Spirit of the Lord will the political institutions of our government be laid aside. The sun itself, and the systems of worlds which revolve round it, we can well dispense with, when we arrive in the palace of the universe, where God is the sun, the light, and the glory. So our best political institutions we can part with without a tear or a sigh, when Jesus reigns on earth, and has placed a throne in every heart, and built a temple in every family.

The 4th of July, 1776, was a memorable day, a day to be remembered, as was the Jewish passover—a day to be regarded with grateful acknowledgments by every American citizen, by every philanthropist in all the nations of the world. The light which shines from our political institutions will penetrate even the dungeons of European despots, for the genius of our government is the genius of universal emancipation! Nothing can resist the political influence of a great nation, enjoying great political advantages, if she walk worthy of them. The example which our government gives, is necessarily terrible to the crowned heads of Europe, and exhilarating to all who look for the redemption of man from political degradation.

But there is the superlative as well as the comparative degree. A more illustrious day is yet in prospect—a day when it shall be said, "Rejoice over her, you holy Apostles and Prophets, for God has avenged you on her!"—a day on which an angel shall proclaim, "The kingdoms of this world have become the king-

doms of our Lord!"—a day on which it shall be sung, "The kingdom, and dominion, and the greatness of the kingdoms under the whole heaven is given to the people of the Most High, and all people shall serve and obey him!" This will be a day of gladness only to be surpassed by the joys of the resurrection.

The American Revolution is but the precursor of a revolution of infinitely more importance to mankind. It was a great, a happy, and a triumphant revolution. But time and space limit and circumscribe all its blessings to mankind. It will long, perhaps always, be accounted an illustrious and a happy era in the history of man. Many thanksgivings and praises have reached unto heaven because of this great deliverance. The incense of gratitude, perfumed with the praises of saints, has long risen from myriads of hearts, and will continue to rise until the cloud shall cover the whole earth, and the glory of the Lord be reflected upon all the nations of the earth.

The praises of a Washington, a Franklin, and a Jefferson, will long resound through the hills and vallies of this spacious country, and will, in proportion as men are prepared to taste the blessings to result from the next revolution, continually increase. Posterity will only mingle their regrets, that, like Moses, all their political leaders died short of the promised land—that while they guided the tribes almost to Canaan, they fell in the wilderness without tasting the sweets of the good inheritance.

A more glorious work is reserved for this generation—a work of as much greater moment, compared with the revolution of 1776, as immortality is to the present span of human life—the emancipation of the human mind from the shackles of superstition, and the introduction of human beings into the full fruition of the reign of heaven. To liberate the minds of men from sectarian tyrannies—to deliver them from the melancholy thraldom of relentless systems, is a work fraught with greater blessings, and a work of a nobler daring and loftier enterprise, than the substitution of a representative democracy for an absolute or limited monarchy. This revolution, taken in all its influences, will make men free indeed. A political revolution can only make men politically free to task themselves, and to exact from themselves a service, which few of the despots of more barbarous climes inflict upon their veriest slaves.

Talk not of liberty which only makes men greater slaves. Under the monarchies of the Old World, men are more free from themselves than under the free government of these United States. The reason is, under this free government, the citizens have the opportunity and the liberty of improving and bettering their circumstances to such an extent as to engross all their

energies, to call forth all their powers: hence, upon themselves they impose such tasks, and inflict such toils and privations, as few of the monarchs of the east would be so cruel as to impose upon their subjects. Here, in this land of liberty, we see all men in one incessant stretch. The accomplishment of one or more projects does not diminish their labours nor their enterprise. Quite the reverse—the more successful the more eager to commence again. And how often, how very often, do we see men dying under the whip of their own cupidity, in full harness pulling up the hill of their own ambition, when death kindly interposes, takes the burthen off their galled shoulders, and strips them for the shroud! Yet they boast of being free! Free to make slaves of themselves!! If the Son of God has made them free, they would not thus toil till the last pulsation of their hearts.

Men love independence, and of this we boast. Yet there is not a perfect consistency in our assumptions upon this subject. We have heard men boast of their independence, when the tailor, the cordwainer, the merchant, and the physician were continually called upon for their services. We have heard our citizens boast of their national independence, when almost every article of their apparel, even to the buttons on their wrists, were of foreign growth and manufacture. And, what is still more inconsistent, we have heard our fellow-citizens boasting of political independence, and content to import their creed from Scotland, to yield to a system manufactured in Geneva, and at the same time slavishly serving divers lusts and passions, and living under the dominion of the fiercest passions and most grovelling propensities of human nature. And yet they boast of being independent.

Conscience makes slaves as well as cowards of the multitudes who boast of being free. No person under the fear of death ever can be free. They who are afraid of the consequences of death are all their lifetime in bondage. To escape from this vassalage is worthy of the greatest struggle which man could make. This, however, is the first boon which Christianity tenders to all who put themselves under its influence. It proclaims a jubilee to the soul—it opens the prison doors, and sets the captives free. The King of saints holds not one of his voluntary subjects under a vassalage so cruel. The corruptions of antichristian systems are admirably adapted to increase this fear, which tends to bondage; but to those who embrace and bow to the real Gospel, there is bestowed a full deliverance, and a gracious exemption from this most grievous bondage of the soul.

But when I name the true Gospel, the proclamation of God's philanthropy, the declaration of the independence of the king-

dom of Jesus, I am constrained to remind you, my fellow-citizens of the Christian kingdom, that this is the mighty instrument by which this world is to be revolutionised—this is the sword of the Eternal Spirit—this is that weapon which is mighty, through God, to the demolition of all the strong-holds of the man of sin, as well as of that strong one that rules and reigns in the hearts of the children of disobedience. By it alone, proclaimed, and proved, and sustained in the lives of its advocates, were the Jewish and Pagan institutions of former ages substituted by the Christian, and that great change in society effected which is still blessing the earth with the influences of peace and good-will. By its influences, the leopard and the kid, the lion and the lamb, have, in innumerable instances, been made the most friendly associates and companions. It imparts courage to the timid, strength to the infirm, hearing to the deaf, and speech to the dumb. It gives peace to the conscience, rest to the soul, ardour to the affections, and animation to the hopes of men. It is God's wisdom and his power, because it is his philanthropy drawn to the life, and exhibited by the strongest argument in the universe—the death of his only Son.

To introduce the last and most beneficial change in society, it is only necessary to let the Gospel, in its own plainness, simplicity, and force, speak to men. Divest it of all the appendages of human philosophy, falsely so called, and of all the traditions and dogmas of men, and in its power it will pass from heart to heart, from house to house, from city to city, until it bless the whole earth. See how contagious it is. Since it began to be proclaimed, and sustained by the ancient order of things, see what changes it has made, and what effects it has produced, and with what rapidity it has spread over the country! More new churches have been formed within twelve months, where the primitive Gospel has been proclaimed with clearness and power, than the twelve preceding years can count under the humanised Gospel of the sects.

While the mere politicians of the land and the children of the flesh are rejoicing together around their festive boards and in toasts and songs boasting of their heroes and themselves, we ought to glory in the Lord, rejoice in the God of our salvation, and sing a loftier song of purer joy than they. And while with them we remember with gratitude the achievements of the patriots of the land, we ought to rejoice with joy unspeakable and full of glory in recollecting the Christian Chief and his holy Apostles, who has made us free indeed, and given us the rank and dignity, not of citizens of earthly states, but of heaven. Yes, he is worthy of all gratitude, and of all adoration too, who has

made all the citizens of his kingdom not citizens only, but citizen-kings and priests to God.

While they extol the bloody battles of the warrior, as "every battle of the warrior is with confused noise and garments rolled in blood," let us not forget the victories of him who did not lift up his voice in the streets—who did not use so much as a broken reed, nor consume a single torch until he made his laws victorious. In that spirit of mildness, meekness, and unostentatious heroism, let us fight the good fight of faith, and, as good soldiers of Jesus Christ, let us all be found faithful at our posts.

We may not rejoice once, but always. We may have our feasts of gratitude and love, and with the saints of olden times we may shout for joy. We may say with Isaiah, "Sing, O heaven! and be joyful, O earth! and break forth into singing, O mountains! for the Lord has comforted his people, and will have mercy upon his afflicted. Sing unto the Lord, for he has done excellent things! Cry out and shout, O inhabitant of Zion! for great is the Holy One of Israel in the midst of thee." And with Habakkuk let us say, "Although the fig-tree shall not blossom, neither shall fruit be on the vine; though the labour of the olive shall fail, and the fields shall yield no food; though the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet we will rejoice in the Lord, and joy in the God of our salvation." "Let the heavens rejoice; let the earth be glad; let the sea roar; let the fields be joyful; let all the trees of the forest rejoice; let the hills be joyful together before the Lord, because he comes to bless his people. Bless the Lord, all his works, in all places of his dominions: bless the Lord, O my soul!"

After the oration, the following song was sung:—

Behold! the mountain of the Lord
In latter days shall rise,
On mountain tops, above the hills,
And draw the wond'ring eyes!

To this the joyful nations round,
All tribes and tongues shall flow;
"Up to the hill of God," they'll say,
"And to his house we'll go."

The beam that shines from Zion hill
Shall 'lighten ev'ry land;
The King who reigns in Salem's towers
Shall all the world command!

Among the nations he shall judge,
His judgments truth shall guide;
His sceptre shall protect the just,
And quell the sinner's pride!

No strife shall rage, nor hostile feuds
Disturb those peaceful years!
To ploughshares men shall beat their swords—
To pruning-hooks their spears!

No longer host encount'ring host,
Shall crowds of slain deplore!
They'll hang the trumpet in the hall,
And study war no more!

Come, then, O house of Jacob! come
To worship at his shrine!
And, walking in the light of God,
With holy beauties shine!

After dinner, brother Walter Scott delivered a very interesting discourse on the great and notable day of the Lord, which is to introduce the Millennium. Many citizens assembled to hear the discourse. After which, we proceeded to the river, where five persons were immersed into the ancient faith. Thus closed one of the most joyful anniversaries of our national independence which we ever witnessed. Every incident of the day was pleasing and agreeable, and the whole celebration was well adapted to promote the edification and comfort of every disciple of the Prince of Peace. All was conducted in the simplicity, decency, and good order, which become the Christian profession.

A. Campbell.

TO THE EDITOR OF THE 'MILLENNIAL HARBINGER.'

New Pitsligo, 21st March, 1836.

Dear Sir,—Rejoicing as we unfeignedly do in the "*real progress*" of the Redeemer's kingdom, and looking forward to the period when the force of truth—the certain advance of the everlasting Gospel—the faith and commandments of Jesus shall triumph over every opposing system of human invention—we cordially hail, with superlative delight, every scripturally-stated and accredited announcement conveying intelligence of the success of the religion of the cross—of every manifestation of the power and riches of sovereign grace in any portion of the globe. Notwithstanding what is reported to have been achieved in various quarters of the world, in the enlightening of the minds of those who sat in darkness and in the region and shadow of death, we feel convinced that the "*real progress*" of the religion of Jesus has advanced in a very limited ratio; and that the "ancient order of things" is but little regarded in the religious world" both in Europe and in America, though they be the

vaunted repositories of Protestantism, and the chief engines engaged in evangelising the world. We are led to this conclusion not from any cynical asperity, sectarian prejudice, or wish to be thought singular; but from a candid comparison of what Christianity is, as delineated in the New Testament, with what assumes its name in the world and passes current among men. These preliminary remarks will serve as an introduction to a few general sentiments which we intend to express in the sequel, on the abominable traffic of slavery; and, in "lifting up our testimony" against it, we desire to unite with you, and with every lover of our species, in reprobating the iniquitous conduct of the Baptists in the United States of America, who trade in the bodies of their sable brethren of mankind!—even "the very ministers on the Lord's Day preaching Jesus Christ and him crucified, and the next day selling a dear brother or sister in Christ as they would a beast of burden or any other article of merchandise." When we lately became acquainted with "American Statistics," the information of such an amazing preponderance in the number of Baptists over every other denomination in the United States, excited, we confess, much gladness in our hearts, believing as we do, the Baptist cause to be the cause of God, and nearest to the New Testament order of things. By reading an extract from 'Duncan's Travels' there, we readily concurred with his views, in assuming as the reason of the rapid increase of the Baptists in the United States, the happy circumstance of their being in that country freed from the curse of a civil establishment of religion; a state-paid and perfunctory priesthood. We also heard much of "American Revivals" and, charitably believing "that these were the people," we were ready to exclaim, O! that it were our happy lot to be united to these baptised believers, and to be partakers of the blessings, civil and religious, which they enjoy. But we owe it to you, dear sir, as the Christian aud philanthropic editor of the 'Millennial Harbinger,' that the film was taken from our eyes. From you we received the too well accredited but distressing facts, that these American Baptists—these patterns of all that is good, and holy, and amiable; in whom our London Barnabas "saw the grace of God and was glad;"—these American Baptists caluminate the holy religion of Jesus by their diabolical conduct, and forfeit their every claim to Christianity, in as much as they

> "Drive a loathsome traffic, gauge, and span,
> And buy the muscles and the bones of man."

Yes: and the "muscles and the bones" of the members of Christ!!! Thus every Christian and benevolent feeling is

immolated at the shrine of Mammon; and for the paltry and short-lived gain of a present evil world, professing Christians commit actions which are disgraceful to humanity, in the very face of the sun, and in the meridian blaze of Gospel-day! We know that one procuring cause which brought the flood upon the "world of the ungodly" was that "the earth was filled with violence;" and also that God both denounced and inflicted heavy judgments on his ancient people because of their oppression of their slaves.* But as Christianity stands for ever diametrically opposed to slavery, we at once conclude that every principle of the Gospel is violated, and the eternal rule of righteousness is trodden under foot by the diabolical slave-dealer who cannot escape the righteous judgment of God. Let him assume the Christian name—let him trumpet forth in high sounding "swelling words of vanity" his piety towards God, and his zeal for the cause of Christ. Let time-servers of a "*kindred spirit*" blazon in hypocritical affectedness "the reality of religion" displayed among American Baptists "in the unity of Christian brethren, in their harmonious feeling, and in their love to each other, and to others who love our Lord Jesus in sincerity." Let them see "the reality of religion in the speaking eye, the *feeling heart*, —ay, the *feeling-hearted slave-dealer!* and in the eloquent tongue in their vast assemblies—in their great combinations for the cause of our Lord Jesus Christ, and in the mighty interprises they are continually undertaking, similar in their character to our own for the spread of the Gospel from the rising of the sun to the going down of the same. Yes, *there* as well as *here* is "the reality of religion." Let us hear all this and a great deal more of fulsome panegyric lavished upon American slave-holding and slave-dealing Baptists, and we will consider ourselves justified—because compelled by the faith of the Gospel, and by every principle of moral rectitude—to renounce it as

"All a lie and false as hell."

Yes, we trust we shall ever execrate the idea of acknowledging such as Christians. Their actions are the way to hell going down to the chambers of death,—the genuine progeny of him whose name is Apollyon; and unless they repent of their sins and bring forth fruits meet for repentance, by taking immediate steps for the total abolition of slavery among them, there is sufficient reason to fear that they must have their portion at last with the Destroyer. Impressed as we are with the deepest feelings of commisseration for the wrongs, mental and corporal, inflicted on

* Jer. xxxiv. 8—17—22. Ezek. xxii. 23—27—31.

the slave,—influenced, as we trust we are, by the spirit of Christ, we fearlessly set our hand and seal to all that we have already advanced, and we moreover call upon all those who breathe the salubrious atmosphere of philanthropy in general, especially every lover of the Lord Jesus, to stamp upon such infamous conduct the indelible stigma of public abhorrence. We solemnly call upon Baptist churches in particular to unite with us in tearing off the mask from the faces of all such who, while they profess to be Christians, are a disgrace and reproach to the very name. Let them stand forth in all their naked deformity and vileness, their conduct accursed of God, and themselves branded on the forehead with the mark of the first murderer. But, notwithstanding the diabolical conduct of those of whom better might have been expected, we rejoice in the full expectation that the spirit of anti-slavery, which has already begun to operate in America, will facilitate the progress of the happy day when the mournful groans of the prisoner, and the stern voice of oppression, shall be converted into "the triumphant song of mercy and swelling anthem" of a glorious emancipation "and a free people."

We thought of adding a few words of a kindred nature with your own remarks in page 182, 'Millennial Harbinger,' No. 4, vol. ii., beginning: "For instance," &c. &c.

We have only to add, that this article was drawn up by the desire, and with the unanimous concurrence, of a few Baptists in the northern part of Aberdeenshire. Their number is about sixty, and form three churches, meeting at Abercherder, New Pitsligo, and St. Fergus. They are, with few exceptions, familiar with your much-esteemed and valuable works; and your 'Millennial Harbinger' is circulated among them. They only award you a justly-acquired and well-merited meed of praise, when they declare it as their deep conviction that you are the tried and firm advocate, and the fearless asserter, of the civil and religious rights of mankind, as well as the most enlightened and consistent writer on these interesting topics, of any whose works they have perused. With these convictions, and with the knowledge that your Miscellany is the only medium by which their sentiments, as above-stated, can get across the Atlantic, they earnestly solicit the insertion of this article in the 'Millennial Harbinger' as early as possible.

We are, with much respect and esteem, dear sir, yours, in truth and love,

JOSEPH STEPHEN, Baptist Home Missionary.
LAURENCE HALCROW.

In the name of the Baptists in, or of, Abercherder, New Pitsligo, and St. Fergus.

WELSH BAPTISTS.

To the Editor of the 'Millennial Harbinger.'

Llanfair, March 10, 1836.

My Dear Brother,—I have to acknowledge that I received your estimable letter, with the first volume of the 'Millennial Harbinger,' for which I am much obliged to you. I am very sorry that I have been prevented so long from giving you an answer to it; but one reason of my delay was, that I expected information from some of the churches in our connexion, of whose number I could not be certain, and I wished to give you as true an account as was in my power.

In the course of the last twenty years, many changes have taken place among us; but, through Almighty mercy, we enjoy the privilege of standing fast in the faith, and, according to our abilities, we earnestly contend for it. But we have lost, by death, several eminent and faithful men, who were mighty in the Scriptures; we are confident, however, that our loss is their gain.

J. R. Jones, of Ramoth, died June 27, 1822; John Edwards, of Glynn Ceiriog, June 21, 1831; and Edmund Francis, of Carnarvon, December 5, in the same year. Richard Roberts, (formerly) of Bryndeynydd, also departed this life many years ago. I saw his widow at Manchester, about two years and a half ago; she was then pretty well, and still stood firm in her profession. William Roberts, of Dolgelley, is yet alive, and very strong, considering that he is now upwards of eighty years old; he desired to be remembered to you and Mrs. Jones in the most affectionate manner.

I have no particular news to send you concerning the Christian profession among us; but I assure you, and I do it with a gladness of heart, that concord and brotherly love (as far as I can learn) prevail among the churches in general. Our increase in number is but small, though our hearers are, in some places, rather numerous. But our profession is unpopular and unacceptable to the "natural man who receiveth not the things of the Spirit of God," there is in it nothing to please one's self, or minister vain-glory—things, which the world seeks after—and, to our sorrow, there is a corrupt form of religion in these days, well adapted in its various parts to gratify the taste of the carnal mind, it being compounded of three species, viz. Paganism, Judaism, and a corrupted Christianity, and, by that means, it has an extensive spread, being calculated to please the sensual man, who wishes to have his religion without the cross. As respects

the church at Carnarvon, formerly under the care of our late brother, Edmund Francis, there is not one among them qualified for a teacher, and the congregation is in rather a low and declining state. We, and the brethren at Ramoth, visit them as often as our circumstances permit us; but the length of the way, and other unavoidable matters prevent us, so that we cannot visit them often. The 'Treatise on Christ's Commission' has met general acceptance, still there are many copies on hand.

Now, my dear brother, I must conclude. I am afraid that you can scarcely understand my letter, because I am very unlearned in the English language, but I can understand it much better than I can either speak or write it; and being now in my fifty-eighth year, I am not likely to learn it. I should be very glad to be favoured with another letter from you when you can make it convenient to write.

My Christian love to you, and all the brethren with you,

I am your most affectionate brother,

ROBERT MORGAN.

I subjoin a list of the churches in our quarter; but we have preaching stations at various other places, besides these that follow.

Counties.	Places for Worship.	The Elders' Names.	No. of Members.
Merionethshire	Town of Harlech	John David, Owen H. Owen, Robert Morgan	122
———	Ramoth	Thos. Humphrey, Robert Rice, John Evans	70
———	Trawsfynydd	None	14
Carnarvonshire	Cricieth	William Jones, David Lloyd	41
———	Llanllyfni	None	16
———	Carnarvon	None	17
———	Penmachno	Rich. Vaughan, John Roberts	15
Denbighshire	Glynn Ceiriog	Thomas Hughes, Moses Edwards	60
———	Rhos, near Wrexham	Stephen Jones	20
———	Bryndeynydd	John Roberts, John Salisbury	40
———	Llanfair Talhauain	Rich. Griffiths, Wm. Williams	60
———	Glan-y-gors	William Roberts	12

DEBATE ON THE EVIDENCES OF CHRISTIANITY, BETWEEN OWEN AND CAMPBELL.

[*From the 'Christian Baptist,' Vol. VI.*]

The discussion between Mr. Owen and myself on the divine authority of the Christian religion commenced in the city of Cincinnati, agreeably to previous arrangements, on the 13th of April last, and continued, with the intermission of one Lord's day, till the evening of the 21st. Dr. Wilson, in his usual politeness and liberality, having refused the citizens of Cincinnati the use of his meeting-house, which they helped to rear, application was made to the Methodist society for the use of their largest meeting-house, which was readily and cheerfully granted. Seven very respectable citizens presided as moderators over the meeting and the discussion. Three of these, namely, Rev. Timothy Flint, Colonel Francis Carr, and Henry Starr, Esq. were chosen by Mr. Owen, and three were chosen by myself, namely, Judge Burnett, Colonel Samuel W. Davis, and Major Daniel Gano. These six chose the Rev. Oliver M. Spencer. These, when met, selected from among themselves the Hon. Judge Burnett as chairman, than whom no man was better qualified to preside. In the preliminary arrangements it was agreed that each of the disputants should speak alternately half an hour, and that Mr. Owen should lead the way as he had pledged himself to prove certain affirmative positions. A very large assemblage of citizens was convened. Some were present from the states of New York, Pennsylvania, Virginia, Kentucky, Indiana, Tennessee, and Mississippi. The press at the opening of the discussion was very great, and many were forced to return to their homes in a day or two from the difficulty of getting seats. The discussion was heard by a very large and respectable congregation to its close. For good order, patient attention, and earnest solicitude to understand the subjects discussed, we presume no congregation ever excelled them since the publication of the Gospel in Cesarea.

Mr. Charles H. Simms, a stenographer of good reputation, was employed by Mr. Owen and myself to report the discussion. In copying his abbreviation into long hand he is now employed. It does not become me to say much at this time on the merits of the discussion. The newspapers of Cincinnati have generally taken some notice of it. As far as they have gone, they have, we presume, fairly echoed the opinions of the hearers in attendance. The Rev. Editor of the 'Western Monthly Review,' being rather a facetious gentleman, and possessing a very fine romantic imagination, better adapted to writing novels and romances, than history or geography, has given a chivalrous air to the discussion ;

and, by mingling facts and fable, has, upon the whole, written a burlesque, rather than a sketch of the debate. This is his besetting sin, which he has hitherto combatted in vain. It is seldom that a novelist can become an historian: and the author of 'Francis Berrian' is as illy qualified to write a true history, as the author of 'Waverley' was to do justice to Napoleon. He has his merits, however, and sorry would I be to detract from them. And if it be right to learn from an enemy, it is no less right to learn from a reviewer, even when, in a merry mood, he restrains reason, and delivers up the reins to imagination. Upon the whole, I must thank him for the justice he has done me. I object to the manner rather than the matter of his critique.

I have an objection to saying much about this debate, as it is to be published immediately; yet the inquiries from all parts require me to say something. I prefer giving a sketch from some other pen than my own, and would cheerfully give that from the 'Cincinnati Chronicle,' because the fullest, and, upon the whole, the most satisfactory which I have seen, were it not that it is to myself too flattering. I have, on this account, hesitated about laying it before my numerous and far distant subscribers; but, as I cannot find so full an account of it less exceptionable, and as I am entirely unacquainted with the writer of it, I have, upon the whole, concluded to risk the publication of it, wishing the reader to bear in mind that I think the complimentary part of it more than merited; and would rather the writer had decorated his details less with encomiums upon myself or acquisitions. But with this exception, we shall let it speak for itself:—

MESSRS. CAMPBELL AND OWEN.

(*From the Cincinnati Chronicle.*)

The debate between these two individuals commenced in this city on Monday, the 13th instant, and continued for eight days successively. Seven moderators were chosen, any three of whom were authorised to preside over the meetings. There was, each day of the debate, an audience of more than 1200 persons, many of whom were strangers, attracted to our city by the novelty and importance of the discussion. The arguments on both sides of the question have been regularly taken down by a stenographer, and will, we understand, be published.

We were not among those who anticipated any very beneficial results from this meeting, fearing that, as is too often the case in these personal interviews, the equanimity of temper would be disturbed, and the debate sink into acrimonious recrimination. Such, however, has not, we believe, been the case in the present instance—the Christian forbearance of the one, and the philo-

sophic complacency of the other, having, throughout the controversy, elicited from each marked courtesy of deportment. The audience have listened with respectful attention, and we were not apprised of the occurrence of any incident calculated to inspire a regret that the meeting has taken place. We have, however, reason for thinking that if Mr. Owen had anticipated the acceptance of his challenge by so able an opponent as the one he has recently met, it never would have been given ; and that if Mr. Campbell had been fully apprised of all the "circumstances" by which the philosopher of New Lanark is surrounded, the challenge would not have been accepted.

It is not, on this occasion, our intention to offer any particular analysis of this controversy, which is rendered the less necessary by the prospect of an early publication of the entire argument.

It will be remembered that Mr. Owen proposed to prove that all the religions of the world were founded in the ignorance of mankind—that they are opposed to the never-changing laws of our nature—that they are the only source of vice, disunion, and misery—and that they are the only bar to the formation of a society of virtue, of intelligence, and of charity in its most extended sense. To sustain these positions Mr. Owen produced and read the following :—

1. That a man at his birth is ignorant of everything relative to his own organization, and that he has not been permitted to create the slightest part of any of his natural propensities, faculties, or qualities, physical or mental.

2. That no two infants at birth have yet been known to possess the same organization, while the physical, mental, and moral differences between all infants, are formed without their knowledge or will.

3. That each individual is placed at his birth, without his knowledge or consent, within circumstances which, acting upon his peculiar organization, impress the general character of those circumstances upon the infant child and man ; yet the influence of those circumstances are to a certain degree modified by the peculiar natural organization of each individual.

4. That no infant has the power of deciding at what period of time or in what part of the world he shall be born, in what distinct religion he shall be trained or believe, or by what other circumstances he shall be surrounded from birth to death.

5. That each individual is so created, that, when young, he may be made to receive impressions to produce either true or false ideas, and beneficial, or injurious habits, and to retain them with great tenacity.

6. That each individual is so created that he must believe according to the strongest impressions that can be made on his

feelings and other faculties, while his belief, in no case, depends upon his will.

7. That each individual is so created that he must like that which is pleasant to him, or that which produces agreeable sensations on his individual organization; and he must dislike that which creates in him unpleasant or disagreeable sensations, whilst he cannot discover, previous to experience, what those sensations shall be.

8. That each individual is so created that the sensations made upon his organization, although pleasant and delightful at the commencement, and for some duration, generally become, when continued beyond a certain period without change, disagreeable and painful, while, on the contrary, when too rapid a change of sensations is made on his organization, they dissipate, weaken, and otherwise injure his physical, intellectual, and moral powers and enjoyments.

9. That the highest health, the greatest progressive improvement, and most permanent happiness of each individual, depends in a great degree upon the proper cultivation of all his physical, intellectual, and moral faculties and powers, from infancy to maturity, and upon all these parts of his nature being duly called into action at the proper period, and temperately exercised according to the strength and capacity of the individual.

10. That the individual is made to possess and acquire the worst character when his organization at birth has been compounded of the most inferior propensities, faculties, and qualities of our common nature; and when so organised, he has been placed from birth to death amidst the most vicious or worst circumstances.

11. That the individual is made to possess and acquire a medium character, when his original organization has been superior, and when the circumstances which surrounded him from birth to death are of a character to produce superior impressions only, or when there is some mixture of good and bad qualities in the original organization, and when it had also been placed through life in varied circumstances of good and evil. This last compound has been hitherto the common lot of mankind.

12. That the individual is made the most superior of his species, when his original organization has been compounded of the best propensities, of the best ingredients of which human nature is formed, and when the circumstances which surround him from birth to death are of a character to produce only superior impressions; or, in other words, when the circumstances in which he is placed are all in unison with his nature.

How far these "twelve divine laws," or "gems," as Mr. Owen is pleased to call them, prove that all the religions of the world

are founded in the ignorance of mankind, and are the cause of all the existing vice and misery, is for the reader to determine. The author of them seemed to consider their pertinency to the subject matter of debate so great, that he read them, as we are informed, twelve times to the audience. They constituted, indeed, the sum and substance of the philosopher's arguments; and, interspersed with expressions of the rankest infidelity, and the most dangerous heresies in morals, they were repeated, from day to day, with fatiguing insipidity; and applied, without application, in every stage and condition of the debate. It will be perceived that these twelve "gems," which, until disinterred by the forty years' labour of their discoverer, had lain buried for two thousand years, are little more than the substance of certain lectures on the "social system" of parallelograms which have already been pronounced by Mr. Owen in all the great cities from London to New Orleans. That he has succeeded in impressing their truth upon a single one of his hearers, it would be hazarding too much to admit; and so far from having established, or even sustained, to any tolerable extent, the several positions in his challenge, we believe we are speaking the opinions of nine-tenths of his audience, when we say, that a greater failure has seldom been witnessed on any occasion. All admit that the talent, the skill in debate, and the weight of proof were on the side of Mr. Campbell. Those who believed this philosopher of "circumstances" and "parallelograms" to be a great man, appeared to be sadly disappointed; many of those inclined to his theory of "social compacts" have relapsed into a state of sanity; while the disciples of infidelity have either been shaken in their faith, or provoked that their cause should have been so seriously injured by mismanagement and feebleness. So far as it regards the cause of truth, this discussion has been fortunate; but so far as respects the peculiar views of the challenger, unfortunate. We have already questioned the sincerity of Mr. Owen's expectation that his challenge would be accepted. The reason for giving it is obvious enough. His new system was falling into disrepute—his doctrines were beginning to pall upon the public ear—those who had been enchanted with his theories, were disgusted with their practical results—and New Harmony was a striking, we can hardly say living, memorial of the egregious folly of his Utopian schemes. To sustain his character as a moral reformer and gratify his ambition for notoriety, it became important to keep alive public interest upon the subject. The challenge was therefore given in New Orleans, for effect, and was republished and perverted in its meaning for a similar purpose in London. Mr. Owen's real or assumed enthusiasm on the subject of reforming the world, seems to be in no manner abated

by his signal discomfiture at this meeting. We should not, indeed, be surprised to hear that he left our city exclaiming, (to quote his own words,) "My friends, in the day and hour when I disclaimed all connexion with the errors and prejudices of the old system—a day to be remembered with joy and gladness henceforward, through all ages, the dominion of faith ceased—its reign of terror, of disunion, of separation, and of irrationality, was broken to pieces like a potter's vessel. Now henceforth charity presides over the destinies of the world."

Mr. Campbell, after making an ineffectual effort for several days to confine his opponent to the points in dispute between them, set out to establish the truth of revelation, and to apply the precepts of Christianity to the present condition and future hopes of mankind. In doing this he manifested an intimate acquaintance with the subject. He is undoubtedly a man of fine talents, and equally fine attainments. With an acute, vigorous mind, quick perceptions, and rapid powers of combination, he has sorely puzzled his antagonist, and at the same time both delighted and instructed his audience by his masterly defence of the truth, divine origin, and inestimable importance of Christianity. That Mr. Campbell would bring forward any new facts upon this subject, was not to be expected; but he has arranged, combined, and enforced those already existing, in a manner well calculated to carry, as we are informed it has in several instances, conviction to the doubting and sceptical mind.

We think that much the smaller number of his hearers were apprised of the overwhelming mass of evidence which exists in support of the authenticity of the Scriptures. By this discussion a spirit of inquiry has been set afloat, and the sources from whence this testimony has been drawn, and the mode of its application, pointed out. In this it is that we anticipated a result from the controversy more beneficial than was generally expected prior to its commencement. As it regards the reputation for talents, piety, and learning of Mr. Campbell, his friends have no cause to regret his present visit to our city. The same cannot, perhaps, be said of the infidel followers of Mr. Owen.

In conclusion, we may be permitted to say, that the signs of the times are greatly deceptive, if the "twelve fundamental laws of nature," by which Mr. Owen, with the aid of a few parallelograms, is to form an "entire new scale of existence," are destined very speedily to supersede the divine laws of the twelve Apostles. We have no faith in the overthrow of the established order of society and the great system of Christianity, even by the conjoined attacks of the New Lanark philosopher and Miss Fanny Wright. If the genius, the wit, the ridicule, and the argument of such men as Hume, and Voltaire, and Condorcet,

and Gibbon, and Paine, have failed to arrest the mighty and wide-spreading march of the Christian religion, it requires no small degree of credulity to believe that Robert Owen can ever be successful. As well might we anticipate that the sun at his command would stand upon Gibeon, or the fiery comets be staid in their erratic wandering through the regions of infinite space.

MAN IN HIS BEST ESTATE:

EXEMPLIFIED IN A NARRATIVE OF THE EXPERIENCE OF PATERNUS.

" When I stepped forth into life, elate and gay in youth," said my old friend Paternus, " I saw nothing before me but pure streams of pleasure flowing from new fountains of delight. I was drinking nectar with the gods, or reclining on Elysian couches, feasting on ambrosial delicacies, or walking through the exquisite vales of Elysium in company with the nymphs of Paradise. In the morning I heard nothing but the responsive echoes of the joys of returning day: in the evening nothing but the songs of nightingales, and the serenades of love; I saw nothing on earth but the bloom of Eden—the roses of Sharon and the lilies of the vales. Night itself was but the azure vault of heaven without a cloud, sparkling in all the splendid brilliancy of the countless lamps in the palace of creation.

" I sought a partner for my joys—for cares and sorrows I had none. I found a kindred soul in this aged withered matron of four score years, who now reclines her wearied head upon my enfeebled arm. Pharaoh's daughter never wore such charms as she. At the age of twenty, when we joined our hearts and hands, and fortunes too, at Hymen's sacred altar—were I to set forth her beauty, Eve would be my model. But the rose has withered, and the lilly has for ever faded from her cheeks.

" We lived for one full year in an enchanted castle; but our fears and cares began to bud when God blessed us with a son. Every little ailment of his infancy touched our hearts, and preached to us a strange sermon—*that every rose has its own thorn.* When he began to prattle round our knees, and seemed exuberant in health and spirits, our joys were checked by the thought that even this good health and playfulness of temper might betray him in some ill-fated hour into the fire or water, or that some disaster might snatch him from our arms. God relieved us by giving us another, and another, and another, till in some twenty years we had five living sons and as many daughters too. I could not count the fears, and doubts, and

cares, and anxieties which crowded upon us as they advanced in years. First our fears were drawn from their infancy and embecility; then from their childhood and its dangers; then from their youth and its snares; and now from their manhood and its temptations. Even their children, and their prospects for years to came, occasion uneasy apprehensions. For years the sun scarcely rises or sets once without some pang, or shock, or fear; for now we have not less than forty-five descendents—children, grand-children, and great-grand-children, all looking up to us for counsel, or touching on some delicate point the sympathies of our souls. So that with old Jacob I can say, "Few and full of evil have been the days of the years of the life of my pilgrimage." A. C.

Reader! Learn from the narrative of the experience of Paternus, to form a true estimate of human life: it has its joys and its sorrows, its pleasures and its cares, its fears and its hopes. Learn to look above this world, which is only a passing shadow, and look through it and beyond it, where everything is real and substantial. Consider how happy a world this would have been had sin never entered into it; and prize the Gospel which has "opened the kingdom of heaven to all real believers."

DR. WARDLAW'S DEFENCE OF SANDEMAN AGAINST FULLER.

"While we plead for the legitimacy and the duty of gratitude, as one of the emotions to which the believing view of the cross gives birth, and one of the habitual principles which the faith of the cross maintains,—it must ever be borne in mind, that we plead for that gratitude only which is associated with love to God for what He is, and for all that He is. It is, to say the very least of it, a most unfortunate expression of Mr. Sandeman, that "all a sinner's godliness consists in love to that which first relieved him." On this expression, chiefly, the late Mr .Fuller rests the conclusion, that the whole of the practical system of Sandemanianism is founded in a principle of pure selfishness; a conclusion which he places in a variety of opprobrious lights, and exposes with all his logical acuteness and sarcastic severity. "He that views the cross of Christ," says he, "merely as an expedient to relieve the guilty, or only subscribes to the justice of God in his condemnation when conceiving himself delivered from it, has yet to learn the first principles of Christianity. His rejoicing in the justice of God, *as satisfied by the death of Christ*, while he hates it in itself considered, is no more than rejoicing in a dreaded tyrant being appeased, or somehow

diverted from coming to hurt him. And shall we call this love of God? To make our deliverance from divine condemnation the condition of our subscribing to the justice of it, proves, beyond all contradiction, that we care only for ourselves, and that the love of God is not in us." This is most true :—if the supposed sentiment be held, there is no evading the conclusion. But who, I would ask, ever avowed, ever held, ever could hold, such a sentiment? In the system of Sandeman there are positions from which I decidedly dissent; and the spirit in which he has propounded his system I hold in unqualified detestation. But the views exhibited in his writings of the ground of a sinner's hope, and of the simplicity of the medium of interest in that ground, are in general admirably clear :—and I cannot but think that, in affixing to his ideas of godliness the stigma of unmingled selfishness, more has been made of his strong and, it may be admitted, unguarded language, than, in candid interpretation, it will bear. I question if, by the obnoxious expression of which Mr. Fnller makes so ample a use, Mr. Sandeman meant more than that a sinner's love to God must regard Him in the relation in which the Gospel reveals him,—that is as the God of grace and salvation,—as "in Christ reconciling the world unto himself, not imputing their trespasses unto them." Let it be observed, that, to interpret the expression as "making our deliverance from condemnation the condition of our subscribing to the justice of it," is to make his sentiment not merely *selfish* but *self-contradictory*, and its author not only heretical, but devoid of understanding. For, according to this interpretation, there is obviously, on the sinner's part, no subscribing to the justice of his sentence *at all;* inasmuch as not to acknowledge a sentence *just*, except upon the condition of its not being executed, is in truth to pronounce it *unjust.* I will venture to say, that no professor of the faith of the Gospel ever held such a sentiment, and that no man on earth (judging from his writings) was ever farther from holding it than Robert Sandeman,—whose entire system proceeds on the assumption of the unimpeachable righteousness of legal condemnation, and the consequent unconditional freeness of Gospel grace."*

POSTSCRIPT BY THE EDITOR.

The preceding observations, we think, do Dr. Wardlaw great credit. When we take into account the intimacy that subsisted between Messrs. Wardlaw and Fuller, during the lifetime of the latter, and the deference which on almost all occasions the Doctor paid to the judgment of his friend, even to the imbibing

* Wardlaw's 'Christian Ethics,' p. 316—8.

of some of his obnoxious tenets, which we have heard him retail from the pulpit, we cannot but regard his vindication of Mr. Sandeman as a sacrifice to truth, alike honourable to himself, and beneficial to others whom Fuller's misrepresentations are calculated to prejudice, and prevent from looking into his writings. We are not Sandemanians, any more than Dr. Wardlaw, nor indeed so much ; for we scout the notion of baby-baptism, while Dr. Wardlaw zealously contends for it, thus verifying the old saying that "blindness in part is happened to Israel!" but we love the THE TRUTH, for which Sandeman was a champion—the doctrine of sovereign, free, and rich grace, reigning through the righteousness of the Lord Jesus Christ, in bestowing eternal life on those who deserved to perish! This doctrine reigned in his heart with sovereign sway, and it fired his indignation against everything which he conceived had a tendency to corrupt and hide its glory from the view of perishing sinners. As to "the spirit in which he has propounded his system," and which Dr. Wardlaw tells us he "holds in unqualified detestation," is Dr. Wardlaw ignorant that complaints of a similar nature have often been made against the spirit of his friend Fuller, and even by some of his own denomination? Has he never heard of the vivid picture which his brother Butterworth, of Birmingham, once gave of him in a few short words—"A black man with a whip in his hand"? We have no pleasure in recording these things—we intend them merely as a hint to Dr. Wardlaw.

SOVEREIGN GRACE.

Magnificent free Grace, arise !
  Outshine the thoughts of shallow man ;
Sovereign, preventing, all surprise,
  To him that neither willed nor ran.

Grand as the breast from whence thou flow'd ;
  Kind as the heart that gave thee vent ;
Rich as the gift that heav'n bestow'd,
  And lovely like the Christ he sent.

Know, then, on no precarious ground,
  Stands this rich grace and life to man ;
For life now reigns in God's dear Son,
  For us by heaven's stern justice slain.

MILLENNIAL HARBINGER,

&c.

No. XVI. JUNE 1, 1836. VOL. II.

REDEMPTION BY CHRIST, AND THE BLESSING OF ABRAHAM COMING ON THE GENTILES.

SERMON ON

Gal. iii. 13, 14. Christ hath redeemed us from the curse of the law, being made a curse for us. For it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith.

I. The curse of the law is the *punishment* which the law threatened against transgression. In ver. 10, the Apostle cites this denunciation of the law from Deut. xxvii. 26: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." This curse is not confined to the law which was given to the Jews and written in a book; for then it could only affect the Jews; but it is the sanction of the moral law, the eternal rule of righteousness, which binds all mankind. And so the same Apostle extends it, Rom. ii. 8, 9. "Indignation and wrath, tribulation and anguish, upon every soul of man that doth evil; of the Jew first, and also of the Gentile." And the redemption from it is also extended to both. All have sinned and become liable to this curse, Rom. iii. 19, 23. It consists, not merely of temporal punishments and the death of the body, according to the original threatening, but of everlasting punishment in the world to come, Matt. xxv. 41; 2 Thess. i. 9. As we have all incurred this curse by sin, so we could do nothing to avert it, either in the way of perfect obedience or atonement. This penalty of the law was indispensable and unavoidable—the holiness, justice, and faithfulness of God were engaged to see it executed. Are we convinced of sin, and of the justice of this sentence of the law in our own case? And

are we deeply sensible that we can do nothing for our own relief? Then shall we gladly receive what is here declared,

II. That Christ hath redeemed us from this curse. Glorious news, indeed! To such as have been awakened to see their situation, and how dreadful and desperate their case by nature is, the very possibility of their deliverance is a great relief; but to know that this deliverance is actually effected by Christ for all that shall believe on him, must be unto them tidings of great joy, and a ground of everlasting consolation. But how could we be redeemed from the curse? Did not God threaten it in his law? Was not the execution of it necessary to display his infinite holiness, justice, and opposition to sin? How then can it be dispensed with? No creature could have answered this question, had not God himself found out the expedient both to inflict the curse and save the sinner. And the text informs us,

III. How Christ hath redeemed us from the curse of the law; viz., by *being made a curse for us.* It was not by a mere act of power, or by dispensing with the law and its penalty, but by answering all its demands himself in our stead. Now this imports: 1. That he was *appointed* to this work of redemption by the Father; so he says he was sent of him—that he had received this commandment of him, John x. 18; and that he came to do his will, Heb. x. 7. Hence this is considered as an amazing effect of the Father's love; that he gave his only begotten Son, John iii. 16. 2. It imports that he *voluntarily undertook* this work, in obedience to his Father; for he was naturally under no legal obligation to do so; hence his obedience is ascribed to his love to the Father, and compassion to perishing sinners. 3. It imports that he was *substituted* in the place of the guilty, sustained their persons and their cause, and became responsible to law and justice for their sins. The Gospel everywhere represents Christ as the public representative, or fœderal head of his people, and contrasts him with Adam, who in this view was his type, Rom. v.; 1 Cor. xv. 21, 22, 45, 47, 48. In the first constitution, all mankind were so in Adam, as their head and representative, as to fall with him under the curse by his one offence. In the new constitution, all the elect are so in Christ, the second man, as to partake of the benefit of his one righteousness or obedience, which is placed to their account. Now, as they were all in a state of guilt, and liable to the curse of the law, it was necessary to their deliverance from this, that he should answer for them in this respect, and be substituted in their place, that what he did might pass to their account, and procure their deliverance from it. 4. It imports, that this curse was actually *inflicted upon him* as our substitute. And so it is expressly

said, " He was made a curse for us ;" *i. e.*, he suffered that curse which we deserved, and, on our account ; and by this means, delivered us from it. The Scripture is full of this wonderful doctrine ; see Isaiah liii.—it was typified by all the legal sacrifices. Thus he was made *sin for us*, 2 Cor. v. 21 ; was delivered for our offences, Rom. iv. 25 ; bore the sins of many, Heb. ix. 28 ; bare our sins in his own body on the tree, 1 Pet. ii. 24 ; suffered once for sins, the just for the unjust, chap. iii. 18. Nothing can clearer set forth the *vicarious* nature of his death. The law could not require this of him in any other view ; for he had no personal sin of his own to suffer for. The law can only punish the *guilty*, or the *substitute* of the guilty, who in law is held responsible by a transfer of the obligation to punishment. And that this transfer was made is evident ; for it was the very *curse* which we had incurred that Christ bore. *He was made a curse for us.* His death, therefore, was an accursed death. The Apostle takes notice of the stigma which the law puts upon the very manner of his death—" Cursed is every one that hangeth on a tree," Deut. xxi. 23. And when we also consider what he endured in his soul, in the garden and on the cross, it cannot be accounted for upon any other supposition, but that he bore the very curse due to our sins. And though his sufferings were temporary, yet their extremity, and the dignity of the sufferer, made them adequate to the demands of law and justice.

One would think it impossible for language more pointedly to teach the doctrine of *substitution*, of *vicarious* suffering, or *imputed* righteousness, than the words which I have now read do. We see that Christ submitted to bear the curse, in order that others might receive blessing. The Apostle terms it " the blessing of Abraham ;" that is, the blessing which God promised to Abraham, when he said, that in his seed all nations should be blessed, Gen. xii. 3. Of this blessing he had spoken in some of the preceding verses of this chapter, and given intimation of its nature. Thus, in ver. 8, he shows that it included the blessing of *justification*, or the pardon of sin. His words are, " that God would *justify the heathen* through faith." And so, in ver. 9, he draws this inference, that " they who be of faith are blessed with faithful Abraham." But, connected with the blessing of justification by faith, there is also the privilege of *adoption* into the family of heaven ; and so he tells the believing Galatians, in ch. iii. 26, " You are all *the children of God* by faith in Christ Jesus ;" consequently, heirs of the everlasting heavenly inheritance of which he speaks in ver. 18, as included in the promise made to Abraham. For he declares that God " gave it to Abraham" and his spiritual seed also, " by promise," see ver. 9.

But, in the 14th verse, the Apostle proceeds to notice another

important point which was included in this blessing, wherewith God blessed Abraham; namely, that it was not to be restricted to persons of the Jewish race, it was to include the Gentiles also; for it was promised *to all nations.* And this shows that the Gentiles had a concern in that law, the curse of which Christ bore. And he adds, "that we might receive *the promise of the Spirit* through faith."

This is the particular subject on which we desire to engage the reader's attention at this time. It is a subject of high importance in the system of Christian doctrines, and merits our most serious consideration,—I mean *the gift of the Holy Spirit.* It is a subject often mentioned in the Prophetic Scriptures, and described as the distinguishing feature of the Gospel dispensation. Looking forward to the reign of the Messiah, the Prophets describe this precious blessing under the figure of the pouring out of water upon land parched with drought, by means of which it acquires fertility and verdure, and is made to bring forth fruit abundantly. Thus Isaiah xxxii. 15, speaks of an approaching period when the Spirit should be poured forth upon us from on high, the consequence of which would be, "the wilderness would become a fruitful field, and the fruitful field be counted for a forest." The same prophet, in ch. xliv. 3, 4, says, in the name of the Lord, "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring, and they shall spring up as among the grass as willows by the water courses." The same blessing is thus foretold by the Prophet Joel: "It shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy; and also upon the servants and the handmaids in those days, will I pour out my Spirit," Joel ii. 28. The writings of the rest of the Prophets abound with predictions of a similar nature. See Ezek. xi. 19, 20. xxxvi. 25—27. xxxvii. 13, 14. Hos. xiv. 5—7. Zech. xii. 10.

The Lord Jesus, in the days of his flesh, gave his disciples repeated assurances that he would send the Holy Spirit to dwell with them for ever. See John xiv. 16—18; ch. xv. 26, 27; ch. xvi. 7—15. But before those promises could be accomplished, it was necessary that the Son of Man should be glorified. Hence we read, John vii. 39, "The Holy Ghost was not yet given, because that Jesus was not yet glorified." And again, ch. xvi. 7, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Hence, he commanded his Apostles to tarry at Jerusalem till after his ascension, when they should be endued with power from on high, Luke xxiv. 49. For it was

when Jesus was by the right hand of God exalted, that he received of the Father the promise of the Holy Spirit, and shed him forth abundantly on his disciples, Acts ii. 33. It was when he had ascended up on high, and had led captivity captive, that he gave gifts unto men for the work of the ministry, the perfecting of the saints, and edifying the body of Christ, that, to adopt the language of the Psalmist, lxviii. 18, "the Lord God might dwell among you."

But let us now take a closer survey of this subject, and inquire into the nature of the blessing under consideration, or what is included in the promise of the Spirit. And I begin with remarking, that, I. The promise of the Spirit evidently includes *the extraordinary gifts* which were peculiar to the first age of the Gospel. In this view, the promise began to be accomplished on the day of Pentecost. At that remarkable period, the disciples were baptized with the Holy Ghost and with fire. See Acts ii. 3, 4. And this is explained by the Apostle Peter to be the accomplishment of the prophecy of Joel, formerly referred to; and this prophecy he shows, would continue to be fulfilled in a similar effusion of the Spirit upon many during the whole course of the Apostolic age, ver. 38, 39. Those miraculous gifts qualified the Apostles for executing the Commission which they had received—to give forth Divine revelation—to preach the everlasting Gospel to all nations for obedience to the faith—and to confirm the testimony which they bore, with signs and wonders, and divers miracles, and gifts of the Holy Ghost. It enabled them to explain the Old Testament writings in their true sense and spirit; for hereby they received the Spirit of truth to teach them all things—to bring to their remembrance all that the Saviour had spoken to them during his personal ministry—to guide them into all the truth concerning himself, and to show them things to come.

These miraculous gifts, however, were not confined to the Apostles, but were conferred on many believers of the Gospel. For the Apostle Paul, treating of this subject, 1 Cor. xii. tells us that "to one was given the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." But all these proceeded from that one and the self-same Spirit, dividing to every man severally as he will, ver. 9—11. Those miraculous gifts appear to have continued in the Christian church until the canon of revelation was completed, and then, prophecies, tongues, and infallible knowledge vanished away, 1 Cor. xiii. 8. The churches, however, still enjoy the benefit of those supernatural gifts in the writings of the New Testament, which were composed

by those who possessed them, and by this means they are edified, and brought into the unity of the faith, and of the knowledge of the Son of God, as effectually as if miraculous gifts had been continued.

But, II. The promise of the Spirit is not confined to the miraculous gifts of the Spirit, for it includes much more than this. It appears from various parts of the New Testament, that in the Apostolic age men might be filled with the Holy Ghost as to miraculous gifts, who were nevertheless destitute of *saving* grace, and the inward temper of the disciple of Jesus, which can never be the case with those who are blessed with the sanctifying influence of the Spirit of Christ: for in all such the Spirit "is a well of water, springing up into everlasting life," the sure earnest of the heavenly inheritance. The promise of the Spirit, therefore, must include those divine influences through which the heirs of salvation are enlightened, sanctified, comforted, and sealed to the day of redemption. In this way the Holy Spirit is communicated to every member of Christ's mystical body, in whatever age he may live. It is in reference to this that it is said, "By one Spirit we are all baptized into one body, and have been all made to drink into one Spirit," 1 Cor. xii. 13. "If any man, therefore, have not the Spirit of Christ, he is none of his," Rom. viii. 9.

According to this view of the matter, the illumination of the mind in the knowledge of Divine truth, must constitute an important part of the promise of the Spirit. "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." The account which the Scripture gives of the state of men by nature, is, "that the understanding is darkened through the ignorance that is in them, because of the blindness of their heart;—they are alienated from the life of God," &c. And this darkness must continue to cover the soul until "God, who commanded the light to shine out of darkness, shines into the heart, giving the light of the knowledge of the glory of God." And this is that Divine teaching which is promised in the New Covenant, when it is said, "All thy children shall be taught of the Lord."

Discoursing on this subject with his Apostles, just before his passion, we find our Lord telling them, John xvi. 8—11, that "when He, the Spirit of Truth, shall come, he shall convince the world of sin, of righteousness, and of judgment: *of sin*, because they believe not in me; *of righteousness*, because I go to the Father; *of judgment*, because the prince of this world is judged." By taking of the things of Christ, and revealing them to the mind of the sinner, or opening the understanding, so as to com-

prehend the import of what is testified concerning the dignity of his person and character, the end of his mission, sufferings, and death, his resurrection, and the salvation he has procured for guilty rebels, he convinces them of the sin of unbelief, and persuades them to believe in him to the saving of the soul; for "it is life eternal to know the only true God, and Jesus Christ, whom he hath sent." And with regard to *righteousness*, the Holy Spirit convinces men of this, by showing them the perfection of Christ's righteousness, whereby the law was magnified and made honourable, the justice of God satisfied to the utmost, and every perfection of Deity glorified, while peace is established on earth, and good will to men. Thus he vindicates all the claims of Jesus, and maintains the righteousness of his character, though he was condemned by the Jews as an impostor; for when he was raised from the dead by the Holy Spirit, he was demonstrated to be the Son of God with power, and made both Lord and Christ, Acts ii. 36. It is added, *of judgment*, because the prince of this world is judged—that is, Satan is now to be condemned and cast out of his dominions. The death, resurrection, and exaltation of the Saviour, assures us of the certainty of a future judgment, when the prince of this world and all who belong to his kingdom, choosing rather to serve him than Christ, their lawful Prince and Judge, shall be condemned with him.

III. The *sanctification of the soul* is also the work of the Holy Spirit. Hence, the Apostle tells the Corinthians, "Ye are washed, ye are *sanctified*, ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Sanctification consists in two things—the *putting off* the old man with his deeds, the body of the sins of the flesh; and *putting on* the new man, which, after God, is created in righteousness and holiness of the truth; and this is effected by the Holy Spirit, through the instrumentality of the word of the truth of the Gospel. Hence, the Saviour's declaration to his Apostles—"Now ye are clean through the word which I have spoken to you;" and his prayer in behalf of all his disciples is, "Sanctify them through thy truth, thy word is truth." And so the Apostle connects those two things together, viz., the sanctification of the Spirit and the belief of the truth. 1 Pet. i. 2. When the sinner is enlightened to know and believe the Gospel testimony concerning the death and resurrection of Christ, he becomes quickened from a death in trespasses and sins, obtains the hope of an eternal inheritance, is made alive unto God through Jesus Christ, has his affections set upon things above, and is thus planted in the likeness of Christ's resurrection. The Gospel, understood and believed through Divine teaching, becomes a living principle of action, fills the heart with love to God, and powerfully influences to Gospel

obedience. The love of Christ displayed in the Gospel is no sooner known than it produces love to Him, and constrains to corresponding obedience; it leads the believer to live not unto himself, but unto him who died for sinners and rose again. Thus being cast into the mould of the Gospel, they imbibe its impress, and obeying from the heart that form of doctrine, they have their fruit unto holiness and the end everlasting life. But,

IV. The Holy Spirit also acts as *a Comforter* to the disciples of Christ, while passing through this vale of tears in their way to the kingdom. It has been well remarked by a certain writer, that the office of the Holy Spirit in the economy of redemption is twofold; he *reconciles* enemies, and he *comforts* friends. By enlightening the mind into the import of the death of Christ, and his resurrection from the dead, sinners are called out of darkness into the marvellous light of the Gospel, and so reconciled to God by the death of his Son. It is thus that they who were once enemies in their minds, and by wicked works become the friends of Jesus, and are led to take up the cross and follow him in a way of disconformity to this present evil world, patiently sustaining its reproach. But Divine consolation is promised to the disciples of the Saviour in this state, and it is called "the comfort of the Holy Spirit," because the Holy Spirit administers it to the mind by taking of the things of Christ, and revealing his glorious grace to the guilty—by presenting to them the consolatory truths which the Gospel contains—the exceeding great and precious promises with which the word of God abounds—and causing them to realise the blessed hope which is laid up for them in heaven, when the days of their mourning is ended. Under the broadest view that they can take of their own guilt and unworthiness, the Holy Spirit gives them to see in the Gospel a glorious provision made for human wretchedness—an all-sufficient ground of hope—a source of everlasting consolation, and of good hope through grace. And thus the God of hope causes them to abound in hope, through the power of the Holy Spirit. I may further add,

V. That the promise of the Spirit, mentioned in the text, also includes the influence and operation of this Divine agent as the *Spirit of adoption*, which is the common privilege of the subjects of Christ. "They are all the children of God by faith in Christ Jesus," ver. 26. And as the Apostle adds, ch. iv. 6, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Thus they are delivered from the Spirit of bondage, which genders fear, are enabled to draw near unto God with the filial confidence of children to a parent, and have the Spirit "bearing witness with their spirits, that they are the children of God; and if children, then

heirs—heirs of God, and joint heirs with Christ Jesus," Rom. viii. 16, 17.

VI. To conclude these remarks, I may add that the Holy Spirit is promised to believers, to *seal* them unto the day of redemption. Conformable to which view of the matter, we find the Apostle Paul thus addressing the saints at Ephesus : " After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the day of redemption of the purchased possession, unto the praise of the Divine glory," Eph. i. 13, 14. Thus the Holy Spirit sets his seal upon them, marking them out as the property of God, the purchase of the Redeemer's death, and giving them an infallible security that they shall, at the resurrection of the just, be admitted into the full possession of the glory and blessedness of the heavenly state. We have thus endeavoured to illustrate some of the leading things included in the promise of the Spirit, which constitutes a most important privilege in the Gospel kingdom. We have seen that, according to the Scriptures, the Holy Spirit enlightens, regenerates, sanctifies, comforts, gives the knowledge of sonship, and seals to the day of redemption, the heirs of salvation, whom the Saviour will at last raise to the full possession of eternal life. And this is the blessing of Abraham which was to come on the Gentiles, through Jesus Christ, who hath redeemed his people from the curse of the law, being made a curse for them.

ON DIVINE OPERATIONS, OR THE WORK OF THE HOLY SPIRIT.

" A little leaven leaveneth the whole lump."

In the course of the last year, a munuscript volume was put into the hands of the Editor of the ' Millennial Harbinger,' with a pressing request that he would, at his convenience, look it over, and report his opinion of its contents to the author. It was at the same time intimated, that it had been previously sent, with a similar request, to some other persons, but that they had all, after dipping a little into its pages, returned it with an apology for declining the task. The title of the work was ' The Ancient Gospel Illustrated, or Calvinism Renounced,' in a series of discourses on the following subjects. viz :—The Baptism of John—The Regeneration of Messiah—The New Birth—The Remission of Sins—The Gentile World—The Ministry of Reconciliation—The Church, or the Elect—The World and Baptism. Having given the manuscript a cursory reading, and made a few *memoranda*, intending to bestow

upon it a more careful perusal, when leisure should permit, we, in the meantime, gave sufficient intimation to the author, of what was our opinion, to induce him to request his papers might be returned,—intending, as he said, to have them published in some detached form!

Now, before the author does this, and thereby diffuses poison in the moral world, we entreat him to pause, and review his creed, which we think is sadly at variance with the living oracles. For instance, in his discourse on the New Birth, pp. 5, 6, we met with the following astounding paragraph :—

"Here, then, we take up what we think is a scriptural position,—that, be the agency of God the Father susceptible of what appropriate explanation soever it may, *it is perfectly distinct from that of spiritual influences*, called the gift of the Holy Spirit; and that, *when we assign the production of faith to the operation of the Holy Spirit, we assert from system what cannot be proved by Scripture.*"

On this we take leave to remark, that the position which our author takes up, or, rather, lays down, is so far from being a "scriptural" one, that, in our humble judgment, it is directly the reverse, as the following considerations may evince :—

1. The word of God ascribes all the gracious effects which are produced upon the souls of men to the agency or operation of the Holy Spirit, such as regeneration, sanctification in all its parts, growth in grace, and perseverance in it to the end.

The beginning of the spiritual life, or of that change which takes place in regeneration, is ascribed unto God, or to the agency of his Spirit. Thus it is said "Except a man be born again," or from above, "of water and of the Spirit, he cannot enter into the kingdom of God," John iii. 5.—"According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Spirit," Tit. iii. 5. Those who become the sons of God "are born not of blood, nor of the will of the flesh, nor of the will of man, but of God," John i. 13.—"Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures," James i. 18. That attention to an understanding of the word, which is necessary to faith, is ascribed to God, as is clear in the instance of Lydia, "whose heart the Lord opened, that she attended unto the things which were spoken of Paul," Acts xvi. 14. That faith which credits the Gospel, and is the root or principle of every holy disposition, is expressly said to be the gift of God, and not of ourselves, Eph. ii. 8; and that it is given us in the behalf of Christ to believe on him, Philip. i. 29. When Peter confessed his faith, Christ says to him, "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven," Mat. xvi, 17;

and he thanks his Father for the display of his sovereignty, in making these things known to some, in distinction from others who were equally favoured with the outward means; or because he had "hid these things from the wise and prudent, and had revealed them unto babes," Mat. xi. 25. Agreeably to this, he tells the Jews, who heard and rejected his doctrine, "No man can come to me," *i. e.*, believe on me, "except the Father who hath sent me draw him;" and this drawing he explains of divine teaching, according to the promise, "they shall all be taught of God," John vi. 44, 45. From these passages it is plain, that the Spirit of God is the efficient cause of regeneration, though he uses the word of truth as the means of it; and that there is a divine teaching in begetting men to the faith, which is not vouchsafed to all who hear the Gospel. To affirm that the Holy Spirit is only conferred upon men after they believe, but that his agency is not necessary to make them believers, is not only contrary to all the texts already adduced, but altogether unsuitable to the exigency of the case; for, humanly speaking, it requires a greater exertion of divine power to convert a sinner, and create him anew, than to make him grow in grace after that change has taken place.

2. The operation of the Spirit which we plead for is internal. It is an (ενεργεια) inward work, exerted on the mind and heart. Thus God is said to open the heart,—shine into the heart,—write his law on men's hearts, and put it into their inward parts,—to strengthen men by his Spirit in the inner man,—to abroad the love of God in their heart by the Holy Spirit,—to work in them both to will and to do of his good pleasure,—to work in them that which is well-pleasing in his sight, &c. These, and similar expressions, with which the Scriptures abound, clearly denote that the operations of the Spirit are internal upon the heart, as distinguished from the mere influence of outward means. This distinction appears also from facts. God delivered his law to old Israel from mount Sinai in an audible manner, and also wrote it with his own finger on tables of stone; he confirmed it with a train of wonderful works done before their eyes, and urged their obedience to it by the powerful motives of life and death. Here we see they were favoured with the most striking outward means; "Yet," says Moses, "the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day," Deut. xxix. 4. As this sets forth the obstinate blindness and perverseness of their hearts, so it also intimates, that the Lord alone could remove this. —But how? By giving them external means only? No, for these they were already in possession of, but by giving them an heart to perceive, &c., which must import the internal opera-

tion of his Spirit on their hearts. There is surely a difference and clear distinction between God's writing his law on tables of stone, or giving it outwardly to that people, and his putting his law in men's inward parts, and writing it in their hearts, as he promiseth, Jer. xxxi. 33. Both are indeed divine operations, concurring in their effects; but still the former is external, and the latter internal. The Apostle Paul alludes to this distinction, where he says, "Ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not on tables of stone, but in fleshly tables of the heart," 2. Cor. iii. 3. Though Christ's words are spirit and life, and though the Gospel is itself the ministration of the Spirit, yet it is a fact, that the outward administration of it proves ineffectual to many who enjoy every natural and outward advantage that might be supposed favourable to it; and therefore its success must be owing, not to any natural difference among men, but to the internal energy of the Spirit of God, and to this the Scripture constantly ascribes it.

3. The word of God clearly teacheth, that all outward means are ineffectual without the internal agency of the Holy Spirit. Our Lord says, "No man can come to me, except the Father who hath sent me draw him," John vi. 44. This drawing is explained to be divine teaching, ver. 45; but not merely the outward teaching of the word, for those who were then hearing him enjoyed that from his own mouth, without being thereby effectually drawn so as to come to him, *i. e.*, to believe on him. This drawing of the Father therefore must signify the inward influence of the Spirit accompanying the word, making it to be understood and believed; and as this proves that faith is the gift of God, so it also proves that the word preached will not profit unless it be mixed with faith in them that hear it. The Apostle Paul says to the church of the Thessalonians, "Our Gospel came not to you in word only, but also in power, and in the Holy Spirit, and in much assurance," 1 Thes. i. 5. Though power here should intend miracles, yet the addition of the Holy Spirit must signify his inward energy upon their minds, making them to receive the word with much assurance, so as to produce the effects mentioned in the succeeding verses; for many saw the miracles on whom the word had no effect. This imports, that if the Gospel had come to them in word only, or in mere outward administration without the Spirit, it would have been as ineffectual to them as it was to many others who heard it as well as they did. To the church at Corinth he says, "I have planted, and Apollos watered, but God gave the increase," 1 Cor. iii. 6. Here the outward means were used by Paul and

Apollos to the best advantage, but the success is ascribed entirely to God; and this he would have to be particularly noticed, for he adds, "So, then, neither is he that planteth anything, neither he that watereth: but God that giveth the increase," ver. 7. The might ascribed to the Gospel, in subduing the opposition of the human heart, he resolves into the power of God himself; "The weapons of our warfare are not carnal, but mighty *through God*, to the pulling down of strong-holds," &c. 2 Cor. x. 4.

Lest any should think that the success of the Gospel was owing to the eminent qualifications of the instruments employed in publishing it, such as their learning, wisdom, eloquence, and powers of persuasion; the Apostle Paul, in name of himself and fellow-labourers, disclaims the use of these things, and gives this reason for it, "That your faith should not stand in the wisdom of men, but in the power of God," 1 Cor. ii. 1—6. Speaking of the effects of their ministry, he asks, "Who is sufficient for these things?" and he denies that they had any sufficiency of themselves to preach the Gospel with effect, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God," 2 Cor. ii. 14—17; ch. iii. 5. Nay, he shows that God had purposely chosen such weak, mean, and despised instruments, to preach the Gospel, for this very end, viz., "that the excellency of the power may be of God, and not of us," 1 Cor. i. 26—30; 2 Cor. iv. 7, *i. e.*, that the power which supported them in the discharge of their office, and which made their labours effectual for the illumination and conversion of sinners, might the more conspicuously appear to be of God, and not of themselves.

ON RELIGIOUS CONTROVERSY.

[*From the Pandect.*]

It is much to be desired that correct views should obtain in the church and in the world relative to controversy on matters of religion. If we rightly scan the signs of the times, there is a special necessity for making this subject prominent at the present day. A fair moral estimate of the true nature and legitimate ends of controversy is, we believe, of less and less frequent occurrence. Persons of amiable and pacific tempers are apt to be offended with the very term. The argumentative discussion of any topic of religion is unhappily associated in their minds with the encounter of angry passions—with bitterness and evil-speaking—with an entire dereliction of the charities and courtesies of both Christian and civil intercourse. And candour compels us to admit that too much occasion has been given in

all ages for connecting these repulsive attributes with religious debates of every kind. But they are by no means its inseparable adjuncts; and no plea for the necessity of controversy ought to be construed as a plea for its common evils. We know not why the truest spirit of meekness and kindness towards the person of an opponent may not be coupled with the utmost force of reasoning in the defence of opinion; yet, in the minds of many, these ideas appear to be wholly incompatible with each other; and to say of a tract, a treatise, a sermon, a book, it is controversial in its object or complexion, is at once to fix an indelible odium upon it. No matter how clear and luminous its exposition of error, or its defence of truth—no matter how engaging or conciliating its spirit—still it is controversy—hated controversy—and wormwood and coals of juniper, and firebrands and arrows—all rush into the imagination as through an open door, and forbid it the least favour.

This surely is not calling things by their right names, nor judging righteous judgment. What is the scope of religious controversy but the vindication of religious truth? Is not this truth liable to be denied, distorted, corrupted, or frittered away? Is it not often entangled with specious errors, and charged with false consequences? Are its friends required to stand silent by and see its dearest interests jeoparded, without coming forward to its defence? Is there any alternative left them, but to enter the lists, and to endeavour to show truth triumphant? By this we do not intend to advocate the belligerent spirit of controversy, however polemical or warlike may be our terms. But, as to the thing itself, we see not but controversy is as inevitable as error, and as harmless as its refutation. If there are fundamental truths in the Gospel, and these truths are liable to be assailed, they must be defended; and, if they are continually assailed, they must be continually defended.

For this we unquestionably have the high authority both of Scripture precepts and example. Mention is made of some "whose mouths must be stopped," and "gainsayers are to be put to silence;" and it ought to abate very considerably our aversion to every form of controversy, when we find several of the Epistles written with the express design of confuting certain errors which had sprung up in the church, and were making head against the Apostles' doctrine. If inspired men stand foremost in the ranks of controvertists, it is a sickly or sinful sighing for peace that keeps us, not in the back-ground merely, but off the ground altogether.

Now, we have yet to learn that the day in which we live is so happily distinguished above former periods as to absolve us from the necessity of controversy. Are errors less rife over the whole

length and breadth of our land at this moment than in the times of our fathers? Is there a more general and cordial yielding to the pure principles of religion and morality? Are the advocates of the unadulterate doctrines of the Gospel listened to and reported of with more candour? Does the weekly press teem with a more hopeful issue, and send out through its thousand channels a better influence over the bosom of society? Are the prejudices naturally engendered by sectarian divisions melting away, and the hearts of good men panting to break through party pales and flow together? Are the smaller points of difference more frequently viewed as small than ever before, while all the true holders of the one Head are rallying round the central points of union?

If these auspicious omens were indeed visible, we might begin to think of discharging ourselves from this duty; but we do not see them. On the contrary, we see what we are taught in prophecy to expect, growing indications of a more powerful spirit of error. With more real liberality than formerly, we believe there is also more false. There is a disposition to relax the rigor of truth. And here, if we mistake not, bedded in the fragrant flower of lovely charity, lies the baneful cankerworm—an aversion to controversy. It is, in many cases, we are persuaded, the product of a spurious catholicism, which would bid us embrace error as well as truth—which would blind our eyes to the everlasting and indestructible distinction between them.

But we have wandered into a longer dissertation than we intended, though well aware that much, very much, remains to be said on the subject, in order to present it in all its bearings. At present, our aim has been to intimate that a dislike of all controversy, in every form, is exceedingly unreasonable, inasmuch as a wholesale reprobation of it is very apt to be connected with an indifference to truth, which has a bad aspect.

A. C.

MR. CAMPBELL ON THE MARKED SEPARATION SCHEME.

I cannot unite in prayer with any congregation of professors who refuse to keep any of the commandments of God; but if such persons, as far as they know the truth, practise it, and seem to possess the spirit of obedience, I would not throw a stumbling-block in their way by withdrawing from their social worship, as they might ascribe my conduct to a species of evangelical pharisaism, and shut their ears against my remonstrances. Besides, if those professors of faith in the Messiah, and who are obedient to the extent of their knowledge, ask for such blessings as God has

promised, and return thanks to the Lord for his favours bestowed, I could not withhold my Amen. I find the Apostles frequenting the Jewish synagogues, and Paul conforming to their usages, and thus becoming a Jew that he might gain the Jew; and ought not we to go and do likewise, especially as our so doing is not understood by them as fellowshipping them any farther than as they may act in conformity to the truth. If Paul would call upon the Lord in the midst of a ship full of barbarians, and return thanks for his goodness in protecting and sustaining them upon his bounty, that he might dispose them favourably to his religion, to the God whom he served; and if Jesus at the tomb of Lazarus invoked the heavenly Father for their sakes who heard him, that they might believe that God had sent him—I feel myself authorised, when asked to pray by any one acknowledging the Lord, to pray everywhere, lifting up holy hands, without wrath and doubting. These have been my conclusions, and the reasons of my practice in this delicate matter. But if I had reason to think that my conduct would be understood as approving their course, I would not thus act, lest their conscience might be emboldened to disregard the institutions of the Lord.

I cannot treat every unimmersed person as a Pagan, inasmuch as their not having been immersed is because they have been sprinkled; and this is often no more than a simple mistake, and not a voluntary renunciation of the Redeemer's institution. If they have thus erred, I should, perhaps, err more in judging them to be Pagans, and in treating them as such, than they err in simply mistaking the meaning of a commandment of the Lord. But in all this I do not indiscriminately call them to worship God in any act of private or social worship, any more than I would invite them to partake of the Lord's Supper.

There is a very essential difference between going into a Jewish synagogue for the purpose of converting them to Christ, by a courteous respect for the worshippers and their prejudices, and in going there to invite them to keep up such an institution. There was a very essential difference between Paul's receiving the presents and donations of the Pagan Chief of Malta and his islanders, and Paul's asking these Pagans to contribute to his necessities or those of his companions. So I discover a very marked difference between being present in a religious assembly and demeaning ourselves in accommodation to their prejudices, and our calling upon them or inviting them to act thus.

Much as I appreciate scriptural views of the Gospel, and much importance as I am obliged to lay upon the right understanding of its ordinances, and much as I may lament the loss which is sustained by all professors who do not understand and

keep the ordinances as delivered to us by the Apostles, I cannot, however, regard and treat every professor unimmersed as I do a heathen and a publican. While I cannot, according to the Constitution, receive a friendly alien into the kingdom, I dare not treat him as I would the worshipper of Jupiter or Diana. If I hear him addressing God through Jesus Christ, and asking for such blessings as he needs, and as are promised, I will rather say, "Amen" to his petitions, than treat him as one that says, "O! Baal, save us! O! Baal, save us!" A. CAMPBELL.

TO THE EDITOR OF THE 'CHRISTIAN BAPTIST.'

March 18*th*, 1830.

DEAR BROTHER,—I have been a constant reader of the 'Christian Baptist' for some time, and must confess that I have received more information from this paper than any other I have read, and I believe it is calculated to do more good than any other writings now extant (the Scriptures alone being excepted). Although there be some who will not dare read it, for fear of imbibing its truths, as I heard a gentleman say, yet I rejoice to know that its light is spreading far and wide, and will soon cover the whole country; and that the truth is increasing with great rapidity. I hope, ere long, I shall hear the Gospel preached in its ancient simplicity. Many of my acquaintances, who have been inveterate enemies to the 'Christian Baptist,' have had their prejudices entirely removed since reading it. But I must hasten to the occasion of my writing, and not weary you with things which you must, long since, have heard.

You have been accused of denying the operation or agency of the Holy Spirit in the conversion of a sinner—whether true or false I know not; but this has been the theme upon which your enemies have dwelt. Yes, I myself, when I have heard them abuse the 'Christian Baptist,' have called on them to point out one error in it, and they immediately flew to this. Therefore you will confer on me a great favour, as well as on many others, by answering this. I hope you will not neglect, if you deem it discretionary.

Yours, in brotherly love, A FRIEND.

ANSWER BY A. CAMPBELL.

Did you ever read anything I have written, denying the operation or agency of the Holy Spirit in the conversion of sinners? No, you did not. Neither have I written anything

to that effect. What the Scriptures say, I affirm—when and where they are silent, I am silent. The New Testament teaches not the modern doctrines of spiritual influences. The Holy Spirit is the great agent of the Christian Institution. Jesus called the Spirit the advocate of his cause. That cause the Spirit pleaded, and still pleads. But of the mystic influences, independent of the word, and the physical operations upon the hearts of men, *without the word*, so much talked of and prayed for, I learn nothing in the sacred writings. It matters not what my opponents say. They have said everything, and done everything which they dare attempt, and it has uniformly returned upon their own pates. If I should remove one calumny, they would soon invent another. To save them the trouble of inventing new ones, it would be as well, perhaps, to let them have this one.

The time is not far distant when their slanders and calumnies will much more aid our efforts than their praise. For my own part, I have said, and now say, that we disregard them. We notice them often, and will notice them again, from other reasons, and other considerations, than any effect they can have upon our feelings or efforts. They do prejudice many against us, and against the Gospel; but it is not to us they have to account for it. While I hope ever to sustain a character and a conscience without reproach, I will feel as impregnable as the rock of Gibraltar. The friends of the ancient and apostolic Gospel are numerous, strong, and courageous. They are more than a match for their enemies; and will, if true to themselves, as certainly prevail, as did the chosen tribes led by Joshua, over the seven sects of idolators which once possessed the land of Canaan. They have seen and tasted the fruits of the land, and the sons of Anak cannot affright them. Jericho will fall again by the blowing of rams' horns, and, at the sound of the Gospel trumpet, the armies of the allies will be routed.

A. Campbell.

SHE'LL MAKE A MANAGER.

[*From the Cincinnati Journal.*]

Communicated by a Lady.

"Have you asked Miss L——e to become a member of our Society?" said the president of an "Education and Missionary Society," to one of the Committee, appointed to obtain subscribers.

"No," replied Miss S——k, "I did not think it worth while to ask Clara, for she does not cordially approve of such things."

"O," returned the President, "just put her name down for manager, and I dare say she will join. Miss Clara is one of those—you know there are some that will be brought in this way—she is a little strange, you know; *i. e.*, she is a little *particular*."

Particular! said I to myself, what can that mean? I knew she was formal and precise in her manner and appearance, but she is amiable, and sensible; and what has her particularities to do with a missionary society? what is she more than any other, that she must be made a manager, to induce her to become a member? The speakers were my superiors in age, wisdom, and experience; but I could not avoid revolving the question in my mind, Is it quite judicious to make a person a manager of a society in which she is not sufficiently interested to be a private member? However, her name was put down; she was formally notified, and accepted the appointment.

I was a mere child then: but as years have rolled over my head, I have had occasion to observe many, very many, that would engage in a good cause, if they could only be managers. Is it because their benevolence is so great, they wish to bear the burden? or is their selfishness so great they desire the honour?

Some, again, would like to engage in benevolent operations; but they cannot bear to fall in with plans that have originated independent of them.

Others again long to do good, if they only knew how. They wish some field of usefulness was opened for them, they wish they could exert the benevolent feelings of their hearts, *i. e.*, they wish to be managers of something, whereby they may be distinguished; they will enter the field if there is some royal road to it—but they think nothing of being useful to those around them; in the humble walks of private life, they are not careful to exert a happy influence by a holy or consistent walk and conversation; they overlooked an opportunity to give the youthful mind a proper bias—they care not to visit the widow, and the fatherless in their obscurity—they care not to minister to the needy and afflicted, whom the world rejects—they regard not the beggar that is laid at their gate—yet these would all be managers of some great thing or even some small thing, provided they could be the centre of attraction. They would delight to raise contributions to carpet the pulpit stairs, or to present their minister a handsome cloak or silk gown! for this would be talked of in the town they lived in—they would even make a box of garments, to send to the Greeks, if it would be published in all the newspapers and journals of the day; but they belong not to that class who let not their right hand know

what their left hand doeth. When I hear persons ostentatiously telling of their good deeds, and enumerating the different societies to which they belong, relating the private arrangements of the societies, &c., I say to myself, these are managers, &c. perhaps—and they manage to make a considerable display of vanity among all their works.

Some managers make so much bustle and put on such an air of consequence, such a look of concern, abstraction, &c., that it is impossible not to know that they have office.

Some of the great talkers, that overwhelm you with their volubility about their charities, &c., are like a great torrent, that expends itself with its own force; and when we look for verdure, we find nothing but barrenness, instead of that fertility that a peaceful, steady, unobtrusive stream, would have produced.

Are there any among us that would be members merely for the honour of being managers? M.

ON SLAVERY IN THE UNITED STATES.

It may be remembered, that in the preceding number of the 'Harbinger' (p. 321), we printed a long and well-written letter on this subject, by some of our Baptist brethren in the north of Scotland, denouncing the monstrous inconsistency of Baptists, in some of the United States, not only possessing, but actually making merchandise of the sable brethren of their churches. Finding that that article has obtained a good deal of notice here, and not doubting that it will produce the same effect in America, when it is known there, we are induced to resume the subject, for the purpose of guarding our friends in Britain against some of the mistakes which they are in danger of falling into.

The American Union comprises twenty-four states, of which twelve are slave, and twelve anti-slavery states. Virginia, in which our friend Campbell takes up his residence, is one of the former,—yet he is no slave-holder. Some years ago he was possessed of slaves, but he gave all of them their liberty, as many others have done; and now his utmost exertions are used to free his country from that opprobrium. To show our readers how his mind stands affected towards this subject, we extract from *his* 'Millennial Harbinger,' vol. iii. p. 86—92, the following very interesting article. It is intitled

THE CRISIS.

There is a time for every purpose and for every work. Words spoken in season are like apples of gold in pictures of silver. We postpone various communications and essays, forwarded for this number,

to make room for the following documents on a question involving the greatest temporal as well as the eternal interests of millions. Slavery, that largest and blackest blot upon our national escutcheon, that many-headed monster, that Pandora's box, that bitter root, that blighting and blasting curse, under which so fair and so large a portion of our beloved country groans—that deadly upas, whose breath pollutes and poisons everything within its influence, is now evoking the attention of this ancient and venerable commonwealth, in a manner as unexpected as it is cheering and irresistible to every philanthropist—to every one who has a heart to feel, a tear to shed over human wretchedness, or a tongue to speak for degraded humanity. Speeches are now made in the assembly of Virginia, which, had they been printed in Boston, and circulated in Virginia a year ago, might have been considered libellous, and even murderous attempts, against the peace and dignity of the old dominion. But the rubicon is passed, and the native sons of Virginia, fired by the republican virtues of their ancestors, by the excellent and worthy examples of the framers of our Bills of Rights, of the authors of our national independence—are roused to action, and to exhibit energies which were not supposed to exist in any portion of this state, in behalf of both slaves and slave-holders; for it is hard to say which of the two is most to be pitied, though not in the same sense—the master trembling for his life, and the slave struggling for his liberty—at war in all their feelings towards one another.

We have always thought, and frequently said, since we became acquainted with the general views and character of the citizens of Virginia, that there was as much republicanism in Virginia, even in the slave-holding districts, as could be found amongst the same number of inhabitants in any state in the union. And, moreover, we have thought that if the question of the abolition of slavery were legitimately to be laid before the people of this commonwealth as it now is, there would be found, even among slave-holders, a majority to concur in a rational system of emancipation.

Under this conviction, we had digested the outlines of a plan for the final abolition of slavery in this state, which we intended to submit in the convention which framed the present constitution; and, indeed, this was a chief inducement to reconcile us to accept a seat in that body. But in the more matured judgment of many members of that convention with whom we conferred, and were as alive to this subject as we could be, it was thought impolitic and inexpedient at that time to urge this subject further than to guard against the insertion of a single word in the constitution recognising the existence of this evil. The subject is, then, constitutionally within the power of the ordinary legislature to take any measure, at any time, which in its wisdom it may think expedient.

That time has now come, and the legislature of this State is now investigating this all-absorbing question; and we doubt not, as revolutions seldom or never go back, that a blow at the root will now be striken, which time can never heal.

The following extracts, from the speech of Mr. Moore, of Rock-

bridge, a member of convention, and now of the assembly of this state, are a fair specimen of the intelligence and feeling exhibited upon this vital question. As we do not intend to occupy much time upon this subject, nor to call it often up to the attention of our readers, as not being so directly in the train of our labours; and as this is the time to think, and speak, and act with effect on this subject, we ask for the indulgence of our readers out of the precincts of Virginia, whether in the free or Slave States, while we give one push to the car of liberty now in motion.

There is one point which has often pushed itself upon our attention, and we wonder why it has not occurred to some of our politicians, or if it have occurred, why it has not been at least proposed for consideration; perhaps, however, it is from our little attention to questions of this sort, or to some constitutional delicacies of which we are ignorant, that it has not been proposed. At all events we will hazard the expression of it. Should it be ascribed to our little experience in such matters, be it so; but let it pass for what it is worth.

The nation is duly informed that the national debt—the debts of two wars for the acquisition and preservation of our liberty, our national independence—is as good as paid; and now the question is, what will be done with the ten millions of dollars annually appropriated to the discharge of that debt? Some wise men say, "Collect it from the States, and pay it back to them." Other wise men say, "It is better not to pay the collectors and distributors (who are sure to pay themselves well for the trouble), but let the money stay in the pockets of them who are so fortunate as to have it there." The last policy seems the wiser of the two. But yet we regret to see Mr. Clay urging this project. Rather, infinitely rather, would I have heard him introduce the following resolution, with the following preamble:—

"Whereas, we have paid the price of our redemption, and, by the kindness of the Governor of the Nations, have now an overflowing treasury, filled unconsciously, and without a single privation felt by a single citizen; and, whereas, another heavy debt, like an incubus, preys upon this confederacy, and threatens a disruption of some vital organ of the body politic, or a paralysis of the whole system; and, whereas, it is the interest of north and south, of east and west, and all between, that this debt—this debt which calls so loudly to heaven and earth—be paid,—Therefore,

"Be it enacted, That from, and after the first day of January, one thousand eight hundred and thirty-four, the sum of ten millions of dollars shall be annually appropriated to the colonization of all people of colour, either slaves or free persons, in ——, until the soil of our free and happy country shall not be trod by the foot of a slave, nor enriched by a drop of his sweat or blood; that all the world may believe that we are not a nation of hypocrites, asserting all men to have certain natural and inherent rights, which in our practice we deny; and shedding crocodile tears over the fall of Warsaw, and illuminating for the revolution of the Parisians, while we have millions of miserable human beings at home, held in involuntary bondage, in

ignorance, degradation, and vice, by a republican system of free slave-holding."

I need not tell how wisely these ten millions could be appropriated in sending off those already free, nor in holding out inducements to those now willing to emancipate, nor in purchasing at certain prices the female slaves of certain ages from those who would not emancipate. I say, I need not detail these matters; for any gentleman of Mr. Clay's talents and information could prove, to all the world, that an appropriation of ten millions per annum, for 15 or 20 years, would rid this land of the curse, and bind the union more firmly than all the rail-roads, canals, and highways which the treasury of the union could make in half a century. *Verbum sat.*

But Virgina can, and she will, rid herself of the curse; and we say, the sooner she does it the better for herself, morally, politically, religously, and every other way. But should the nation take it up, how gloriously would the cause triumph! And as sure as the Ohio winds its way to the Gulph of Mexico, will slavery desolate and blast our political existence, unless effectual measures be adopted to bring it to a close while it is in the power of the nation—while it is called to-day. But the following extracts speak for themselves:—

"Permit me now, sir, to direct your attention to some of the evil consequences of slavery, by way of argument, in favour of our maturely deliberating on the whole subject, and adopting some efficient measures to remove the cause from which those evils spring. In the first place, I shall confine my remarks to such of those evils as affect the white population exclusively. And even in that point of view, I think that slavery, as it exists among us, may be regarded as the heaviest calamity which has ever befallen any portion of the human race. If we look through the long course of time which has elapsed from the Creation to the present moment, we shall scarcely be able to point out a people whose situation was not in many respects preferable to our own, and that of the other states in which negro slavery exists. True, sir, we shall see nations which have groaned under the yoke of despotism for hundreds and thousands of years; but the individuals composing those nations have enjoyed a degree of happiness, peace, and freedom from apprehension, which the holders of slaves in this country can never know. True it is that slavery has existed almost from the time of the deluge, in some form or other, in different parts of the world; but always and everywhere, under less disadvantageous circumstances than in this country. The Greeks and Romans had many slaves, but fortunately for them there was no difference in complexion, which placed an impassable barrier between the freeman and the slave, and prevented them from liberating the latter, and raising him to an equality with the former. They exercised an unlimited power over even the lives of their slaves, and being under but little restraint from principles of humanity, they could guard against danger by putting a part of their slaves to death. We appear to be destined to see the evil constantly increasing upon us; whilst we are restrained upon the one hand from raising them to the condition of freemen, by unconquerable prejudices against their complexion; and, on the other,

from destroying them, by feelings of humanity; which, thank God, are equally invincible! But, sir, I thus proceed to point out some of the most prominent evils arising from the existence of slavery among us. And, among these, the first I shall mention is the irresistible tendency which it has to undermine and destroy everything like virtue and morality in the community. I think I may safely assert that ignorance is the inseparable companion of slavery, and that the desire of freedom is the inevitable consequence of implanting in the human mind any useful degree of intelligence; it is therefore the policy of the master that the ignorance of his slaves shall be as profound as possible. And such a state of ignorance is wholly incompatible with the existence of any moral principle or exalted feeling in the breast of the slave. It renders him incapable of deciding between right and wrong, of judging of the enormity of crime, or of estimating the high satisfaction which the performance of an honourable act affords to more intelligent beings. He is never actuated by those noble and inspiring motives which prompt the free to the performance of creditable and praiseworthy deeds: on the contrary, his early habits, pursuits, and associations, are such as to bring into action all his most vicious propensities. He is habituated from his infancy to sacrifice truth, without remorse, as the only means of escaping punishment, which is too apt to be inflicted whether merited or not. The candid avowal of a fault, which a kind parent is disposed to regard in his child as the evidence of merit, is sure to be considered by the master as insolence in a slave, and to furnish additional reason for inflicting punishment upon him. The slave perceives that he never can attain to the least distinction in society, however fair or unexceptionable his conduct may be, or even to an equality with the lowest class of freemen; and that, however innocent he may be, he is often liable to the severest punishment, at the will of hireling overseers, without even the form of a trial. The impulses of passion are never restrained in him by that dread of infamy and disgrace which operates so powerfully in deterring freemen from the commission of acts criminal or dishonourable; and he is ever ready to indulge with avidity in the most beastly intemperance, conscious that nothing can degrade him in the estimation of the world. His reason, beclouded as it is, tells him that to hold him in slavery is a violation of his natural rights; and, considering himself as entitled to a full remuneration for his labour, he does not regard it as a fault to appropriate any part of his master's property to his own use. He looks upon the whole white population as participating in the wrongs which he endures, and never scruples to revenge himself by injuring their property, and he is never deterred from the commission of theft except by fear of the punishment consequent on detection. The demoralising influence of the indiscriminate intercourse of the sexes among our slave population, need only to be hinted at to be fully understood. Can it be expected, sir, or will it be contended, that where so large a mass of the population of the country is corrupt, that the other classes can entirely escape the contagion? Sir, it is impossible! and the dissolute habits of a large number of our citizens, especially of the very poorest class, is too notorious to be de-

nied, and the cause of it is too obvious to be disputed. Far be it from me, Mr. Speaker, to assert that virtue and morality cannot at all exist among the free where slavery is allowed, or that there are not many high-minded, honourable, virtuous, and patriotic individuals, even in those parts of the State where the slaves are most numerous. I know there are many such. I only contend that it is impossible, in the nature of things, that slaves can be virtuous and moral, and that their vices must have, to some extent, an injudicious influence upon the morals of the free.

"There is another, and perhaps a less questionable evil, growing out of the existence of slavery in this country, which cannot have escaped the observation, or failed to have elicited the profound regrets of every patriotic and reflecting individual in the assembly. I allude, sir, to the prevalent, and almost universal indisposition of the free population to engage in the cultivation of the soil, that species of labour upon which the prosperity of every country chiefly depends. That being the species of labour in which slaves are usually employed, it is very generally regarded as a mark of servitude, and consequently as degrading and disreputable. It follows, of course, that the entire population of the State must be supported by the labour of that half which is in slavery; and it will hardly be denied that it is to this circumstance, principally, if not solely, that we are to ascribe the astonishing contrast between the prosperity of the non-slaveholding and slaveholding States of the union. How many cases do we see around us, of men in moderate circumstances, who, too proud to till the soil with their own hands, are gradually wasting away their small patrimonial estates, and raising their families in habits of idleness and extravagance? How many young men (who, were it not for the prevailing prejudices of the country, might gain an honourable and honest subsistence by cultivating the soil,) do we see attempting to force themselves into professions already crowded to excess, in order to obtain a precarious subsistence; and how many of these do we see resort to intemperance to drown reflection, when want of success has driven them to despair? We learn from those who have had ample means of deciding, that the situation of the yeomanry of the middle and northern States, is, in every respect different from that of the same class of people in the slaveholding States. There the farmer cultivates his land with his own hands, which produces all the necessaries, and many of the comforts of life, in abundance. He rears up his children in habits of industry, unexposed to the allurements of vice; and, instead of being a burthen, they assist him in his labours. If, sir, we compare the face of the country in Virginia with that of the northern States, we shall find the result greatly to the disadvantage of the former. We shall see the Old Dominion, though blessed by nature with all the advantages of a mild climate, a fruitful soil, and fine navigable bays and rivers, gradually declining in all that constitutes national wealth.

"A third consequence of slavery is, that it detracts from the ability of a country to defend itself from foreign aggression. Every slave occupies the place of a freeman, and if we regard them merely as

neutrals, they impair the force of the State in full proportion to their numbers. But we cannot rationally regard them as neutrals, for the desire of freedom is so deeply implanted in the human breast, that no time or treatment can entirely eradicate it, and they will always be disposed to avail themselves of a favourable opportunity of asserting their natural rights. It will consequently be necessary to employ a certain proportion of the efficient force of the whites to keep them in subjection. What that proportion will be I will not undertake exactly to determine: but it may be safely assumed that, wherever the slaves are as numerous as the whites, it will require one half of the effective force of the whites to keep them quiet, and such is the fact as to the whole of Eastern Virginia.

"I will now briefly advert to another consequence of slavery, which is highly detrimental to the commonwealth—which is, that it retards and prevents the increase of the population of the State. As proof of this, I may direct your attention to the simple fact, that, in the whole district of country lying on the east of the Blue Ridge, the white population has increased but 61,332 in forty years, much less than either of the cities of New York and Philadelphia have increased in the same length of time. The great effect of slavery in retarding the growth of population will be made manifest by comparing the number of inhabitants in Virginia with the number in New York at different periods.—In 1790 the population of Virginia was at least from two to three times as great as that of New York. In 1830 the whole population of Virginia was 1,186,299; that of New York was 1,934,409. From which it appears that the inhabitants of New York have increased at least five or six times as rapidly as the inhabitants of Virginia; and the former has one-third more inhabitants than the latter at this time, notwithstanding the territorial extent of the former is one-third less than that of the latter. If we compare the population of the other slaveholding with that of the non-slaveholding States, we shall find similar results, arising from the same cause; and if we institute the same sort of comparison between some of our oldest and thickest settled counties and some of the counties in the eastern States, we shall find that the inhabitants of the former never exceeded thirty-nine, whilst those of the latter amount to from one to two hundred to the square mile.

"Having now, sir (in a most imperfect manner, I admit), attempted to depict some of the many evils of slavery which we already experience, let us inquire what must be the ultimate consequence of retaining them among us. To my mind the answer to this inquiry must be both obvious and appalling. It is, sir, that the time will come, and at no distant day, when we shall be involved in all the horrors of a servile war, which will not end until both sides have suffered much—until the land shall everywhere be red with human blood, and until slaves or the whites are totally exterminated. Shall I be told, sir, that these are unfounded apprehensions—that they are nothing but the exaggerations of a heated imagination? Such a reply will not convince me that I am in error, or satisfy that numerous class of our fellow-citizens who concur in the opinions I have expressed. Let not gentlemen put

'the flattering unction to their souls' that it is the voice of fear, and not of reason, which is calling on them from every quarter of this commonwealth, to remove from the land the heavy curse of slavery. If sir, gentlemen will listen to the remarks I am about to make on this branch of the subject, I humbly hope that I shall succeed in satisfying them, if there be any truth in history, and if the time has not arrived when causes have ceased to produce their legitimate results, that the dreadful catastrophe in which I have predicted our slave system must result, if persisted in, is as inevitable as any event which has not already transpired.

"I lay it down as a maxim not to be disputed, that our slaves, like all the rest of the human race, are now, and will ever continue to be, actuated by the desire of liberty—and it is equally certain, that, whenever the proportion of slaves in this State, to our white population, shall have become so great as to inspire them with the hope of being able to throw off the yoke, that then an effort will be made by them to effect that object. What the proportion between the slaves and the freemen must be which will embolden the former to make such an attempt, it is not material for me to inquire; for if it be admitted that any disproportion, however great, will have that effect, it is susceptible of the clearest demonstration that it must be made within a period so short that many of us may expect to witness it. And I need not go into an inquiry whether or not such an attempt can, at any time, or under any circumstances, be attended with success; for it is certain, that whenever it is made, it will be the beginning of a servile war; and from what we know of human nature generally, and from what we hear of the spirit manifested by both parties in the late Southampton rebellion, it is very evident that such a war must be one of extermination, happen when it will.

"Taking it for granted that the positions I have taken cannot be shaken or controverted, I proceed to make a statement of facts, and to submit a table I have made out containing several calculations, showing the relative increase of the white and coloured population in Eastern Virginia, and in the counties of Brunswick and Halifax in the last forty years, to the consideration of the house; and from which I expect to be able to prove very satisfactorily—first, that the coloured population are rapidly gaining on the whites—secondly, that that gain must be much more rapid in time to come than it has been in times past—And, thirdly, that in a short period the proportion of the slaves to the whites, must become so great, that the consequences which I have predicted, and which are so much to be deprecated, must ensue.

"I have so far, Mr. Speaker, confined my attention to the injurious and dangerous consequences of slavery as they affect the white population exclusively: I must now take a short view of slavery as it affects the slaves themselves. 'That all men are by nature free and equal,' is a truth held sacred by every American, and by every republican throughout the world. And I presume it cannot be denied in this hall, as a general principle, that it is an act of injustice, tyranny, and oppression, to hold any part of the human race in bondage against their consent. That circumstances may exist which put it out of the power

of the owners for a time to grant their slaves liberty, I admit to be possible, and if they do exist in any case, it may excuse, but not justify, the owner in holding them. The right to the enjoyment of liberty is one of those perfect, inherent, and inalienable rights, which pertain to the whole human race, and of which they can never be divested except by an act of gross injustice. I may be told, sir, as an argument, in favour of retaining our slaves, that their condition is preferable to that of the labouring class of people in Europe. And, sir, it will afford me the most heart-felt satisfaction to declare my belief, that such is the fact; at all events, it is certain that slavery exists in a milder form than it has done in any other portion of the world. But at the same time it must be remembered that slavery is at best but an intollerable evil, and can never be submitted to, except from stern necessity. It must also be confessed, that although the treatment of our slaves is, in the general, as mild and humane as it can be, that it must always happen that there will be found hundreds of individuals, who, owing either to the natural ferocity of their dispositions, or to the effects of intemperance, will be guilty of cruelty and barbarity towards their slaves, which is almost intollerable, and at which humanity revolts. But even if slavery was not injurious to ourselves, and the condition of the slaves was ten times as happy as it is, it is enough for us to know that we have no right to hold them against their consent, to induce us to make a vigorous effort to send them from among us. Liberty is too dear to the heart of man ever to be given up for any earthly consideration. One of the most distinguished orators that this country ever produced, said, at a time of imminent peril, ' Give me liberty or give me death;" and I cannot believe there is one member of this house who would not rather meet death, ' with all his sins full blown upon his head,' and with the liveliest anticipations of those ills which lie beyond the grave, than to submit to slavery, even in its mildest form. No consideration, then, arising out of the humanity with which slaves are treated in this country can have any weight with me; for, palliate it and soften it as you will, it is a monster on which freemen cannot look without abhorrence.

" I must, before I take my seat, be permitted to view this subject of slavery in yet another aspect. Let me inquire, sir, what must be the estimation in which we shall be held by foreign nations, if we fail even to make an effort to send our slaves to some country where they may enjoy the blessings of liberty? Is it not due, sir, to our character, as a moral, a just, a sincere, and a magnanimous people, that we should yield obedience to those principles contained in our Bill of Rights, and which we have solemnly declared to be applicable to, and obligatory on, all mankind? Can we be justified in the eyes of man, or of Heaven, in withholding from our negroes rights which we have declared to be the common property of all the human race, and that, too, in violation of the fundamental principles of our own government? What must be thought of the zeal which we profess to feel in behalf of those nations which have been struggling for freedom across the ocean? Will not the admiration we expressed at the heroic exertions of the Parisians in their recent struggle for liberty, and the

sympathy we professed to feel for the suffering Polanders, be regarded as mere hypocricy and dissimulation by those who know we do not practise the doctrines which we preach? It matters not, sir, whether oppression be exercised over a few individuals, or over many millions; it is as much tyranny in the one case as in the other; and, in a moral point of view, the Autocrat of Russia is not more deserving the name of tyrant for having sent his hordes of barbarians to plant the blood-stained banner of despotism upon the walls of Warsaw, amid the ruins of all that was dear to freemen, than the petty tyrant in any other quarter of the globe, who is equally regardless of the acknowledged rights of man. It is due not only to our own character, but to the reputation of our ancestors, that we should make a determined effort to free our country from the odium of slavery. On the 29th day of June, 1776, our ancestors, in order to escape the odium which would attach to them in the estimation of foreigners, as the owners of slaves, solemnly declared in the preamble to the constitution which they then adopted, that the king, against whom they were then in rebellion, had prevented them from excluding negroes from among them by law, by an inhuman use of his negative; and assigned that as one of the grounds on which they justified their rebellion. Should we now refuse even to consider the means of sending from among us those very slaves whom our ancestors expressed so much anxiety to have excluded from the State, every intelligent foreigner will conclude, either that our forefathers grossly calumniated the King of England, or that we are the degenerate offspring of more worthy ancestors."

The whole speech is too long for our pages. The extracts appear to disadvantage, not being supported with the tabular views and facts illustrative of some of the more important positions taken.—But in its moral attitude, the question as discussed in the speech, stands before our readers. To this especially we call their attention; for as the old adage says, "Honesty is the best policy," so true it is that morality is the best State policy, and the safest and shortest way to national wealth, dignity, and prosperity. Righteousness exalts a nation, but injustice is a reproach to any people.

A. CAMPBELL.

SINCERITY NO CERTAIN TEST OF TRUTH.

[*From Mr. Campbell's Millennial Harbinger, Vol. III.*]

"Do thyself no harm" by believing false doctrines. The mental constitution of man is from the same hand that framed his physical structure. God has assigned laws to each, and in neither case can these be transgressed with impunity.

What revelation has declared, experience has illustrated; that truth is the aliment divinely appointed to nourish the soul. The Saviour prayed for his disciples, "Sanctify them through thy truth; thy word is truth." Here the truth divinely revealed

is recognised as the instrument of sanctification. But the truth, to take effect, must at least be believed. It must be received into the understanding. It is not enough that it lies on the table, if it be not stored in the mind. No man is so insane as to hope, because food is prepared and is on his table, that therefore he shall live, eat it or not. Neither should any one be so irrational as to expect spiritual health and growth, mental expansion, heart enlargement, the soul's salvation, without embracing that truth which God hath revealed for this specific purpose. But if it be thus necessary to believe the truth, it is plain to demonstration that we must not embrace errors, which are fundamentally subversive of this truth.

You have flattered yourself that the nature of your opinions was of little importance—that sincerity in them was enough.—But rest assured that sincerity in the belief of error is widely different from believing the truth. Did you never hear of a person's taking poison, sincerely believing it to be a wholesome medicine? And did his sincerity arrest the laws of nature? Did the poison forget its virulence and become harmless and nutritious, because of his sincerity! On the contrary, was not his sincerity the very thing which ruined him? Had he indulged any suspicions, he might have examined with care before he took the poison; or he might have prevented its effects after he had taken it, by timely preventatives. But his apprehensions were not awakened. He felt no alarm. He sincerely believed it a wholesome medicine, and his sincerity destroyed him.

Sincerely believing ice to be fire, will not convert it into fire. Sincerely believing stones to be bread, will not render them nutritious. Nor will sincerely believing error to be truth, alter at all its destructive nature. Suppose a man should take a quantity of flour, and an equal quantity of arsenic, and, comparing them together, should conclude that one was just as well calculated to preserve life as the other. He might say, "I can see no great difference between the two; I can feel no difference; I can smell no difference. I can perceive no reason why one should preserve life, and the other destroy it. I am under no obligations to believe what I cannot understand—nor do I believe it. I am sincerely of opinion that this arsenic is just as good to preserve life as that flour." And having reasoned thus learnedly, he proves his sincerity by swallowing the poison. Yet, notwithstanding his sincerity, he is a dead man. Yea, in consequence of his sincerity, he is a dead man. It is just because he really and sincerely believed what he professed, that he took the poison and destroyed his life. Sincerity does not reverse or suspend the laws of nature, either in the physical or moral world. It rather gives efficiency and certainty to those laws.

Suppose (and the case is not wholly without a parallel) that a foreigner, recently landed on our shores from some of the arbitrary governments of Europe, should sincerely believe that, having now reached a land of liberty, he might freely appropriate to his own use whatever he desired; and proceeding on this his sincere belief, suppose he should rob the first man, or steal the first horse that came in his way. Would the sincerity of his belief snatch him from the arrest of justice?—Would the judge and the jury confirm his sincere belief? or would they confine his person? His sincerity in this case has lodged him in a prison. It was the sincere belief of a dangerous and foolish error that turned him aside from the path of honesty and duty, and led him to commit a crime by which his liberty is forfeited.

Some of the pirates, executed not long since for murder on the high seas, are said to have declared on the gallows, that they believed there was no God, no heaven, no hell, no retribution, no hereafter. That they were sincere, it should seem there can be no doubt; for they published the declaration with their dying breath. Were they justifiable or excusable in their belief? Do you say, no? But who are you that undertake to decide what another ought, or ought not to believe? They sincerely believed there was no God, and their sincerity was tested at the end of the halter; and why were they not justifiable? You will reply, doubtless, as I should, that there is light enough even from the works of God, to teach any person that he is. Before these men could have become Atheists, they must have closed their eyes to the light of day, and their consciences to the light of heaven. They loved darkness rather than light, because their deeds were evil. Their sincere belief of error arose entirely from their love of sin. They wanted no God, and they would believe in none. They heartily desired that he should not be, and they sincerely believed that he was not. Their sincerity, therefore, is found, on examination, to be not their excuse, but their fault; not their misfortune, but their crime. Instead of palliating their guilt, it is itself the most portentous mark in the long catalogue of their sins.

And what is true in this case is true in all analogous cases. Sincerity in the belief of essential error is never an excuse for such error. So far from justifying those who embrace it, it aggravates their condemnation. Take the Deist, who, professing to believe in God, rejects his word. Will his sincere rejection of Christ, and the Gospel save him? How strange it would be, if a sincere rejection of Christ, and a sincere acceptance of him, should lead to the same results—should entitle to the same blissful rewards!

No, reader, we must sincerely reject error, and sincerely believe and embrace the truth. And we must be careful not to mistake human error for heavenly truth—man's wishes for God's revelation. W. S.

THE BAPTISTS IN AMERICA:

A Narrative of the Deputation from the Baptist Union in England, to the United States and Canada. By the Rev. F. A. Cox, D.D., LL.D., *and the* Rev. J. Hoby, D.D. London, Ward and Co., 1836, pp. 516, 12mo.

Messrs. Cox and Hoby were upon the eve of departure on their Transatlantic Embassy while the first number of our Journal was passing through the press, and during the few days these gentlemen were waiting a fair wind at Liverpool for the sailing of the ship, our little bark was also launched on the ocean of public opinion—now sixteen months ago. 'Tis scarcely necessary to inform the readers of the 'Harbinger,' that we have, during the interval, repeatedly adverted to this subject;* and, as some things which have appeared in our pages must be considered as bearing rather hard upon the conduct and character of our deputies, particularly in reference to the Slave question, we are now glad of the opportunity which is afforded us by the publication of their 'Narrative,' to submit to our friends, so much of their defence as our confined limits will admit the insertion of, together with a few cursory strictures on other topics connected with the objects of their mission. "*Audi alteram partem*," is an old and equitable maxim, and should never be neglected. That we may evince our deference to it, we now therefore proceed to submit to our readers such extracts from the volume before us, as appear to us most deserving of attention, accompanying them with such reflections and remarks as have occurred to us on a hasty perusal of the book. We commence with the 'Preface,' from which we beg attention to the following quotation:—

> Aware of human infirmities, we will not presume to have entirely escaped the warping influence of prejudice; our report is necessarily denominational, but not, we trust, offensively sectarian. Precluded by our plan from minute reference to others, we have, nevertheless, the highest satisfaction in recording the general prosperity of the whole Christain body of America. The Spirit has been evidently poured down from on high upon all, and we fervently pray that it may descend in perpetual and still more copious effusions.

* See 'Millennial Harbinger,' Vol. I. p. 86. Vol. II. p. 134—139, and p. 179—183, and p. 321—324.

We dare aver that in every statement, truth has been our anxious aim; whether we have been successful or not, let the public and the critics judge, apart from personal, political, or polemical bias.

Placed as we have been in a dilemma on the slave question; and, antecedently to the publication of our own account, attacked by some anonymous writers in newspapers, and in one accredited public document issued in the north, whose authors and abettors forgot our unquestionable privilege of being first heard; we now request a deliberate perusal of our statement. We have suffered some months to elapse in silence on our part, because we wished to be dispassionate. Here, then, is our case,—let it be examined; we have the approbation of conscience, and the testimony of enlightened men; and, if we cannot convince all objectors of the wisdom of our proceedings at New York, we have the inward satisfaction of being in undeviating concurrence with all who unite in seeking the universal emancipation of man, alike from the fetters of bondage, the degradation of ignorance, and the slavery of iniquity.

Now, were it not that we are deterred by the fear of being deemed captious, we should be tempted to ask a few not impertinent questions suggested by this quotation—such as the following, viz.:—When these deputies record their highest satisfaction with "the whole Christian body of America," and add, that "the Spirit has been evidently poured down from on high UPON ALL," do they mean that we should understand this as applicable to ALL sects and parties—all who bear the Christian name—whether Catholics or Protestants—Presbyterians, Baptists, Congregationalists, Methodists, and Quakers—Calvinists or Arminians—Trinitarians or Unitarians—Universalists or Episcopalians—in a word, to the twenty different sects enumerated, p. 512, of their book? Are all sects alike to these gentlemen, alike entitled to the Christian name, and, in their opinion, equally blessed with the teachings and influence of "the Spirit of truth?" If not, what is their standard of discrimination, and why have they expressed themselves so vaguely as unavoidably to mislead their readers?

Again, as regards "the slave question," has this anything to do with the Christian character? Our deputies have been among persons and churches who are very differently affected in regard to this point. Many of them are horrified at this "plague-spot," considering it to be the opprobrium of their nation, and earnestly long and pray that an end may be put to it; while others, who are members of Baptist churches, have no conscience whatever about the matter, but can, without scruple or remorse, make merchandise of those whom they in words acknowledge as their own brethren in Christ! Now, are all these Baptists alike recognised by our deputies as their Christian brethren? and, if so, how does it appear that they themselves have any

conscience about the matter? Throughout the whole of their 'Narrative,' so far as we can perceive, the question of slavery, whether for or against, has never made the slightest difference in the conduct or Christian regards of our deputies—but whether in a slave or free State, if Baptists, the persons were equally hailed as Christian brethren, and received into the embrace of the delegates of the "Baptist Union in England!" This really appears to us a very odd kind of "Union"—something very like a union without principle! and how the Baptist churches in England can do with it is to us unaccountable. "O my soul, come not thou into their secret; unto their assembly, mine honour be not thou united!" But, to proceed to the narrative.

Our delegates sailed from Liverpool on the 12th of March, 1835, crossed the banks of Newfoundland on the 27th, and landed at New York, about the end of the first week in April, but on what day of the week or month, we are not told. However, on the 16th, they left that city for Philadelphia, on their way to Richmond, in Virginia, there to attend the Triennial Convention of American Baptists, which was to commence its sittings on the 29th of that month. On passing through Baltimore, our travellers tell us that in this town, or city,

There are, in addition to the Episcopalian, Presbyterian, and Methodist, an African and three other Baptist Churches, of which the first was founded in 1785. This place of worship is spacious, capable of containing about two thousand people. After experiencing a considerable season of prosperity, it became much reduced, partly by the secession of members to form another church, which is now in an advancing state, and partly from the discussions incident to that secession, and the spread of what is termed "Campbellism." This sect has originated in the zeal of Mr. Campbell, formerly the successful antagonist of Robert Owen, the *soi-disant* reformer of the world, from Lanark. The residence and chief influence of Mr. C. is in Kentucky. His followers, with some of whose leaders we had opportunities of intercourse, in various places, are Baptists, who hold some of the principles, and adopt some of the practices of Sandemanianism, and many of whom associate with these a doctrine which, if it be not identical, is intimately allied to that of baptismal regeneration.

Before we proceed, it may be as well to pause here and rectify a trifling mistake into which our deputies have fallen, respecting Mr. Campbell, whose name is so familiar to our readers. The place of his residence is not in *Kentucky* neither is that State the focus of his influence—Mr. Campbell resides at Bethany, in *Virginia*, of which town he is the post-master! Of this they were well informed by the editor of the 'Millennial Harbinger,' before they left home, at which time they were shown enough of Mr. Campbell's books and writings to whet their curiosity, and induce Dr. Cox to declare that, if it were possible, he would have

an interview with that gentleman and satisfy himself what were his real principles and plans of operation in propagating them—"even though it should lead him to change his colours!" This was said and done at Critchill-place, Hoxton,—but "second thoughts are sometimes best." What may be the distance from Richmond to Bethany, we cannot take upon us to say—but it was *too far* for Dr. Cox to travel, in order to see and converse with a man who stands at the head of a class of Baptists, numbering, according to the reports of our delegates, *a hundred thousand* brethren, but according to Mr. Campbell's own estimate, half as many more! See 'Millennial Harbinger," Vol. I., p. 18.

At Washington our deputies were favoured with an interview with the President of the United States, the particulars of which the reader shall have in their own words.

In the evening, Colonel Wheeler introduced us to the president, General Jackson. We found him in company with Mr. Van Buren, the vice-president, who is a candidate for the supreme office, at the period of regular vacancy. It was a gratifying opportunity of familiar and animated conversation over a cup of coffee, on topics connected with some of the most important interests of our respective countries. Recent intelligence from Europe was touched upon, and particularly news relative to Ireland, which led to a somewhat extended discussion of the compulsory support of religion as contrasted with that which is spontaneous and voluntary. It was gratifying to ascertain that the mind of the chief magistrate of this mighty nation was as free from all sophistries arising out of the unhallowed blending of things sacred with things secular, by the alliance of the church with the state, as his person and court were disincumbered of the pomps of royal etiquette. He uttered, with great emphasis, these memorable words, "Human legislation in matters of religion may make hypocrites, but it cannot make Christians." On the tithe system, particularly as it was working in Ireland, which led to the conversation, the president spoke with still kindling energy, and in terms which harmonised with what may now be considered public opinion in every part of the British empire, till all the soldier was apparent, as the general exclaimed, "I had rather die a thousand deaths, than see my wife and children starve while I was robbed of one-tenth of my labour to support a religion I disapproved."

The following passage from the pen of Dr. Hoby is replete with interest on the subject of American slavery. The incident occurred at a place called Charlottesville, in the slave state of Virginia, not far from Richmond, and where he spent a Sabbath.

At Charlottesville particularly, a part of the day was occupied in the instruction of the blacks and slaves. These much-neglected people are now instructed in the room under the Baptist place of worship; and as the laws prohibit teaching them to read, the Scriptures are read to them, and explained. They appeared greatly delighted by the interest taken in them by their English visitor, and some of them

were affected to tears. Much indeed do they need the tender sympathy of Christians. Multitudes of them are in gross ignorance. The following is the substance of the first conversation I had with a slave. She was a girl of about ten or twelve years old, and the property of a Christian owner.

"What is your name?" "A. B."—"How old are you?" "I don't know."—"Who is your mother?" "The woman below."—"Who is your father?" I don't know any more than that shovel."—"Who do you belong to?" "My Sammy or Tommy," or whatever is the same of her master. —"Who is your Sammy? Who do you mean?" "Why, don't you know? So and so. He is my Sammy."—"Do you know who made you?" "The old one."—"Who do you mean by the old one?" "Why, debil to be sure." "Have you a soul?" "No, I don't know what you mean."—"Do you know anything about God?" "No, mother says she will take me to the room there, that I may hear something."—"Where shall you go when you die?" "To the old one." Some attempt was made to instruct this child, whose curiosity was irrepressible, and who was not deficient in capacity.

As on the excursion west of Charlottesville, the rights of men formed the chief topic of conversation, notwithstanding the presence of five slaves, so, on the road to Richmond, during the greater part of two days occupied in the journey of sixty miles, slavery and the African race were constantly the subjects of discussion. Judge ——, a gentleman of great intelligence, and remarkable conversational powers, was a passenger, and took no small share in the controversy. The ground assumed was that slavery was almost universally felt to be a grevious curse,—that there existed an earnest desire to be delivered from it,—but that the whole system was so compassed about with difficulties, emancipation was altogether hopeless. The position occupied on the other side was, that the immediate, universal, and total abolition of slavery, was the most righteous, safe, and benevolent course; and that religion, justice, and philanthropy, demand this for the oppressed, whatever questions of compensations may arise between other parties, and whatever legislative enactments may be provided for the public security, both of the pale and coloured race of citizens. The discussions of this subject, on the journey, produced a conviction on my mind, which I had innumerable opportunities of verifying, viz. that the most conflicting and contradictory statements can with the greatest ease be obtained from advocates of slavery, respecting those who are so much wronged. You have only to express an opinion relative to the capacity of two millions and a half of human beings, and assert your persuasion that, as free labourers, they are in all respects capable of taking care of themselves and their families; and you are instantly assured they are inferior to mere children, and raised but little above the brutes. Then watch your opportunity, and express your pity for human beings so degraded and helpless, and you will be told to spare your sympathy! for the whole race is remarkably shrewd, and all of them contrive to take good care of themselves, while many get forward in no ordinary degree.

In chap. iii. our delegates narrate the proceedings of the

"Convention" at Richmond, to attend which was the main object of their mission, and in doing which they enter upon their justification from some charges that have been preferred against them since they returned home. Let us hear them patiently.

Some surprise has been expressed that the subject of slavery and the degraded condition of the descendants of Africa, both in a civil and religious point of view, was not introduced by the delegates at the triennial convention; but those who have remarked upon this omission appear to have forgotten that these topics were carefully avoided in the public letter. We were left, upon those important points entirely free to pursue such a course as we might think most judicious after having informed ourselves of the existing state of parties, and of the relative position of different societies. Expectations, it appears, were entertained that we should have stood forward not merely as abolitionists, which we were universally known to be, but as advocates of particular measures, and associates with a specific agency, sent for the avowed purpose of lecturing upon the subject of emancipation. On this account alone, it may be proper to introduce a topic, which, otherwise, would not have been touched upon in these details. Further remarks will be necessary hereafter, in adverting to another meeting. At present, we have only to explain that the laws of State prohibit all such public discussions in Virginia, as that which it had been imagined we might have introduced at Richmond; consequently, the convention would have been dissolved by the magistrates, had it been attempted. But the convention itself would not, and could not have been convened, with the understanding that the abolition of slavery was to be discussed; and inasmuch as such discussion in the triennial meeting of the missionary society, would not have approved itself to the majority of delegates assembled for other purposes, they would have dissolved themselves without, had it been attempted, awaiting magisterial interference.

To this it may be added, that we made our appearance *uninvited*. It was altogether spontaneous on the part of the Union to adopt this mode of cultivating Christian love and intercourse with distant brethren of the same family. To have pursued a course from which it was known such results would ensue as those to which we have adverted, and at so sacred and heavenly a meeting as that which it was our privilege to attend, would have been, on our part, an intrusion as rude as it would have been unwelcome; as injurious as it would have been indelicate.

Could we even have elicited, by any means, the agitating discussions which an avowal of anti-slavery sentiments, on such an occasion and in a slaveholding State, would have called forth, it became obvious, from our private inquiries and conferences, that we must necessarily have at once frustrated every object of our mission, awakened hostility and kindled dislike, not to ourselves only, but to our whole denomination; and, above all, roused into embittered activity, feelings between Christian brethren which must have severed the Baptist churches, who required to be convinced, and not coerced. This question assumed a shape, which not only exhibited all these dangers, but, as it has been

more and more evinced, tended to the political disruption of a mighty empire. In a state of moral and spiritual feeling, too, in which we had succeeded in calling forth the kindliest emotions, the warmest affections, the loveliest spirit towards ourselves, towards England, and mankind, we were, according to some persons, to have thrown the apple of discord —we were to have compelled the actions of those to whom we were foreigners, and by whom we were cherished and loved—we were at our outset to have aimed a blow at the very constitution of their own society, to which we were only visitors, and admitted and for the time incorporated as delegates, to unite in holy love and holy effort, British and American churches—all this we were to have done, as some fervent spirits argue, reckless of consequences to ourselves and to them—to the utter confusion of all order, the ruin of all Christian feeling, the destruction of all love and fellowship! And *could* we do it? Will the warmest partisan, if he be a Christian, say we *ought* to have done it? Could our consciences have been satisfied to do it? Would sound wisdom and discriminating judgment have sanctioned the attempt?

Of this, all that we say is, "*valeat quantum valere potest.*" If Dr. Cox is not strangely misrepresented, he has often been heard to say, before leaving home, that he should proceed with his life in his hand, and that into whatever pulpit he might gain admission, on the other side the water, he would not fail in it to lift up his voice as a trumpet against the abomination of slavery. But, we know that "discretion is the better part of valour."

Chap. iv. details an account of various public meetings at Baltimore and New York. Referring to Baltimore, we read as follows :—

The coloured people of Baltimore, attracted much attention on the Sabbath. In personal appearance and genteel attire they vied with any portion of the natives seen in the streets. The effect was often that of surprise, when, after having been struck with some well-clothed human form moving before you with a grace equal to that of any of God's intelligent offspring around, you suddenly discovered by some turn of the head or stop which allowed you to pass, that the black brand was there, the darkest hues indelibly burnt in Afric's colour still dyeing the children of America, and proclaiming the wrongs which Ethiopia has received from our hands. How weak and foolish is this feeling of surprise; as if the mind of genius cannot create, and the hand of art evolve, a form as beautiful or as majestic from the rough mass which Nature in her laboratory has stained with deeper tints, as from the Parian marble of purest white! Who then will call in question divine skill? The prejudice in reference to corporeal form must yield to the demonstration of fact; and it may yet be demanded, whether there are any data to show original mental inferiority when God has moreover adorned so many of his sable offspring with every Christian grace which can either beautify or ennoble humanity?

On the principle often avowed during the visit of the delegates, that

they were sent as much to the churches composed of coloured people as to those whose members were of European descent, several applications to preach on the evening of Lord's day, May 10th, were declined, for the purpose of addressing the African church. In consequence, however, of some misunderstanding, the engagement was not completed. This afforded an opportunity of attending in the evening at the Methodist coloured church.

Here again is matter of regret—a good intention frustrated—why or wherefore we are not informed.

Chap. v. brings us to the gist of the whole business. It is entitled a "Statement respecting the Anniversary Meeting of the Anti-Slavery Society at New York." And here we are bound in justice to submit to our readers the principal contents of the chapter.

It has been already intimated that we declined attending the anniversary meeting of the Anti-Slavery Society held on the morning of Tuesday, May 12th, at New York. In compliance with the expectations of our own denomination, and that of other Christian communities, we proceed to give a distinct and we trust satisfactory explanation of the course we thought it right to adopt at this important crisis.

Being desirous of obtaining information before pledging ourselves to any particular proceeding, we returned no answer to invitations from Abolition and Colonization Societies. We had determined previously to the meeting at Richmond that we would on no account commit ourselves to any public discussions on slavery, till we had discharged our commission at the convention. All the information we received contributed each day to strengthen the conviction, that while we avowed our sentiments as abolitionists, and embraced every opportunity to plead for the slaves and coloured people, it would be wrong so to link ourselves with any society, as inevitably to associate our mission with another agency, which was then exciting attention. The cause of universal emancipation itself, so dear to our own hearts, no less than other great interests, which it was important to subserve, dictated this determination. Americans are jealous of foreign interference; of all foreigners who intermeddle with their internal policy, they are most jealous of the English,—and, on whatever points our countrymen have evinced a disposition to interfere, on none do they give so much offence as on that of slavery. Whether a British agency of any description to co-operate in public with American abolitionists, would have received the sanction of the majority of that body, if they had found an opportunity to give an opinion, is doubtful: it is much more probable that, as Americans, they would feel greatly relieved by pursuing their course alone, and unencumbered by those who were constantly stigmatised as "foreign emissaries."

It so happened that the abolition meeting first held after our arrival in the country, was by far the most important; and as it was obvious that the course pursued by us there would decide the question of attending similar meetings at other places, we were the more anxious to do right. It is remarkable that the invitation to Dr. Cox made no allusion what-

ever to the character in which he appeared as a delegate from the Baptist Union, and that it made no mention of his colleague; it was, in fact, couched in such terms as to render his reply, in his own name, and without reference to his public engagement, in the highest sense proper. Such was the violence of party feeling, that it would have been impossible to have taken any part in these proceedings without being understood as concurring in measures, respecting which we entertained serious doubts, or else of specifying what we could not wholly approve; and at the same time we must have assumed an attitude of hostility against other measures, which we did not wholly disapprove. Our own denomination is known to be painfully divided in reference to the society, and very few of its influential members in America belong to the Baptist body. This might have been fairly taken into the account by those who have gratuitously indulged in ill-founded censures.

Having despatched his brief answer, Dr. Cox, at the request of Dr. Milnor, attended another meeting, that of the Deaf and Dumb Institution, whose anniversary was held at the same hour. His colleague was left to pursue his original intention of being present both at the abolition and colonization anniversaries. From these introductory remarks we proceed to separate narratives.

Dr. Hoby's Statement.—I did not reach the church till some progress had been made in the business; and not wishing to advance to the platform, took a seat in the gallery among the coloured people, partly with a view of observing what degree of interest they took in the proceedings. I heard only righteous, manly, and benevolent sentiments, with the exception of a few expressions to which the description only of rhetorical flourish need be given, but which unhappily afford a ground of attack from opponents which no judicious advocate should give. Thus the Christianity of the south was denounced as a "whip-platting, chain-forging, child-stealing, marriage-discouraging, poor-robbing, bible-withholding Christianity," and the missionary societies of America were reprobated as "branded with the black mark of hypocrisy on their front." Mr. Thompson commenced his speech with a reference to the disappointment he felt at the absence of Dr. Cox, in temperate language, and such as could not give offence; but he ought also to have read the short letter, which was omitted.—At the close of his address, he resumed in a very different strain and spirit, the language of denunciation; and though he chiefly referred to Dr. Cox, by speaking in the plural number of the delegates, he included both when he said they were "men of whom their brethren and country ought to be ashamed, whom he blushed to own as countrymen, and who, as recreant to their principles, and acting under the influence of disgraceful motives, were unfaithful representatives, and would be scorned on their return." These words, or words of similar import, are not given in the printed reports of the speeches, which differ much from one another; but enough is given with the sanction of the society to justify the interruption occasioned by my advancing to the front of the gallery, and, apologising for such interference, requesting Mr. Thompson to forego all such censure, as both unjustifiable and

injurious. * Some confusion and clamour naturally arose—I proceeded to say, "For my own part, I have never been invited to this meeting, and my colleague has sent a reply which ought to be read, and which will appear in the papers. Dr. Cox is not the man to flinch from what his principles and duty dictate, as has been represented—he would not say in one country and under circumstances there existing, what, upon a subject like this, he would hesitate to assert in another country, and under other circumstances. We entertain the same views and feelings as yourselves relative to slavery; but we have intrusted to us a specific mission, and acting in the fear of God, and we trust with purity of motive, it is our desire not to compromise other interests in reference to which we are deputed. We have prescribed to ourselves a course, according to the best dictates of our own judgment, and ought to be allowed to pursue that course without being assailed by attacks calculated to injure us in the engagements we have in view." Further detail is unnecessary; but after the meeting was dissolved, I went on the platform, was introduced to the gentlemen present, and more fully discussed the subject.

At a meeting held the following day, we both attended, for the purpose of conference with Mr. Thompson and his friends, on what appeared to ourselves to be a very unwarrantable attack. Dr. Cox entered the church, and heard Mr. Thompson; but as there appeared

* The closing part of Mr. T.'s speech, as it appears in the corrected report published by the society, is as follows:—"Two of his countrymen had been deputed to visit this country, one of them a member of the committee of the British and Foreign Society for the Extinction of Slavery and the Slave Trade throughout the world, and belonging to a Christian denomination which had actually memorialised all their sister churches in this land on this subject. My heart leaped when I learned that they were to be here; especially that one of them whose name stood before the blank which is to be left in the record of this day's proceedings. Where is he now? He is in this city: Why is he not here? The reason I shall leave for himself to explain. Sir, (said Mr. T.) in this very fact, I behold a new proof of the power, of the omnipotence of slavery: by its torpedo power a man has been struck dumb, who was eloquent in England on the side of its open opposers. What! is it come to this? Shall he or shall I advocate the cause of emancipation, of immediate emancipation, only because we are Englishmen? Perish the thought! before I can entertain such an idea I must be recreant to all the principles of the Bible, to all the claims of truth, of honour, of humanity. No, sir: if a man is not the same in every latitude; if he would advocate a cause with eloquence and ardour in Exeter Hall in the midst of admiring thousands, but because he is in America can close his lips and desert the cause he once espoused, I denounce, I abjure him as a coadjutor in the cause in which I am engaged. Let him carry his philanthropy home again; there let him display it in the loftiest or the tenderest strains; but never let him step his foot abroad, until he is prepared to show to the world that he is the friend of his kind in every country."

a great disposition to disturb, on the part of several persons in the entrance, I attempted a justification of movements to bring about emancipation, and induced several to enter the meeting and hear attentively, while others quietly departed. At the close of his address, Mr. Thompson came to confer with us for a few minutes, and appointed the same afternoon for an interview. Accompanied by Mr. Tappan and others, he called shortly before the hour of meeting of the Colonization Society. After much conversation, we expressed our intention to go to the colonization meeting, when Messrs. Thompson and Tappan said they were also going. Dr. Cox walked with those gentlemen, discussing the subject; but I preceded them a few minutes, from an apprehension that it would be difficult to obtain admittance. Aware that Mr. Thompson had laid himself open to remark, and that in all probability some use might be made of it, by which our names might be introduced as if favouring the Colonization as opposed to the Abolition Society, I determined, should there be occasion for it, again to interrupt a public meeting, by requesting that we might be permitted quietly to pursue our own prescribed course. The opportunity presented itself, by one of the speakers commencing some severe reflections on the intemperate and unjust attack made upon Dr. Cox; when I said, "If I may be pardoned for taking so great a liberty, I beg leave respectfully to request that as my colleague and myself have deemed it right, whatever our private opinions may be, to take no public part in these agitating discussions which are creating so much division among Christians, we may be permitted to pursue our course without being made the subjects of remark on occasions like these." It was maintained that the attack was unwarrantable, and the speaker added, "We know you are abolitionists; but although Mr. Thompson is your countryman, we cannot consent that you should throw your ægis round him; yet, in compliance with the request, and out of respect to your feelings, I will waive further remark."

It may be proper to add, that subsequently we met a large party of the friends of abolition, at the house of one of the leading members of the committee, with whom every topic was fully discussed, and in the most friendly spirit. Mr. Thompson was present. Dr. Cox concluded the evening in prayer, and we left the party in company with Mr. Birnie. At this interview, Mr. Thompson clearly intimated, that my opinion in favour of compensation, not as proposed in Britain, but *on loss being actually proved to be sustained by a change of legislation*, and, also in favour of forming *a black republic on the slave coast of Africa*, apart from all that is objectionable in the American Colonization Society, were the reasons why, as he said to me, "we did not want you." To this it could only be replied, "then why include me in the censure?" Mr. Thompson was aware, before he left England, that these were the views I entertained, and it is to be regretted that such opinions are never admitted in the discussions of American abolitionists.

Dr. Cox's Statement.—During my progress from Richmond to New York, I had ample opportunities of discussing the merits of the Anti-Slavery and Colonization Societies, and of ascertaining from themselves the feelings of many of the leading members. On board

the steam-boat, I was, for the first time, informed that I had been advertised as the mover of a resolution in the anticipated anniversary of the Anti-slavery Society. This I found was done upon the ground that "silence gives consent;" the committee having requested me, by a letter brought to Richmond, to appear on that occasion. I blame no one for this interpretation, as it was not unnatural to presume upon my co-operation, especially when some who knew me in England, calculating upon my avowed principles and my position there, ventured, on their own responsibility, to assure them of my attendance. The reason, however, of that silence was chiefly an indeterminate state of mind upon the question of appearing at the anti-slavery anniversary; and this suspense arose from perceiving, even at that early period of my visit, some of the difficulties which were likely to perplex my course, whatever determination might be formed, as well as from a desire to acquaint myself more fully with the state of conflicting parties, and the various bearings of the subject upon the internal circumstances of the new country to which I had come.

Upon my arrival in New York, almost my whole time was absorbed by an influx of gentlemen representing the sentiments of adverse parties. In the afternoon of Monday, the day previous to the public meeting, and the day of my arrival in the city, ten gentlemen, deputed by the Anti-Slavery Association of Delegates, did me the honour of a call to request my attendance on the morrow at the anniversary of their society. Of these Mr. Thompson was one. The proposal involved considerable discussion. The result was, an agreement on the part of this deputation that three of their number, as representatives of the rest and as the medium of communication to the general committee, should revisit me on the ensuing morning before the public meeting, to receive my answer to their request. That answer was read by my colleague, and given with his full concurrence, though no reference had been made to him in the invitation. It was as follows:—

"*May* 12, 1835.

"GENTLEMEN,—If I decline the honour of appearing on your platform this day, on occasion of your anniversary meeting, I must be understood to assume a *position* of *neutrality, not with regard to those great principles and objects which it is well known Britain in general, and our denomination in particular, have maintained and promoted*, but with regard solely to the political bearings of the question, with which, as a stranger, a foreigner, a visitor, I could not attempt to intermeddle. I am, gentlemen, yours, respectfully, F. A. Cox."

What became of this communication? It was put into the pocket of one of the gentlemen who waited upon me, and never saw the light till it was produced in the closed doors of the committee-room, *after* all the public proceedings had ended. Here I have to complain heavily of an unfair concealment. These gentlemen had requested my attendance at the meeting, or my reasons for non-attendance. I gave them a brief and courteous reply, which, in the circumstances, was necessarily a *reply to the inquiring public through their medium;* for I had been *advertised* to take part in the proceedings,—the newspapers on both sides had canvassed the question, and published my former speeches,—and

my official as well as personal character, together with the proceedings at Richmond, had invested me with a notoriety which rendered the application in question of the nature of a public transaction. When Mr. Thompson came forward with his unmeasured vituperations, and said, "I leave him to explain himself," my note remained still unread; —he was suffered to denounce and abjure, till he was interrupted by my colleague, and by the mingled hissings and plaudits of the meeting; but my note remained still in concealment. My excellent friend the Rev. Baron Stow had said, "I am requested to occupy the place of another, who was expected to take part in these exercises, and of whose efficiency the highest expectations were rationally formed. Deprived as we are of his aid, I cannot consent to occupy his place, but propose the space to be left, as he has left it, blank." But neither then, nor at any time, was that note produced which was written for the very purpose of being read, and as at least within the briefest compass, an attempted justification of mysterious absence. I hold Mr. Stow guiltless of all discourtesy, because he has disclaimed it both in public and private communications, and because especially in the latter it is evident the note was at the time concealed from him, for he says, "after my arrival at the place where the anniversary was to be held, the chairman of the committee of arrangements *informed* me that Dr. Cox had declined appearing on the platform."

The accusatory language of Mr. Thompson, and that of many in England not acquainted with the facts, who at present sympathise with him as their agent, seems to require some statement on my part, which, however, I should be almost disposed to deem unnecessary, were it not that the body who reposed in me their confidence, as well as the public who have been loudly appealed to on the subject, must be held entitled to at least a brief explanation.

Let it be observed, that in my note to the committee of the American Anti-Slavery Society, I distinctly guarded against the supposition that I had *in any degree* abandoned my *anti-slavery principles;* the neutrality affirmed relating solely to the "political bearings" of the question. It was impossible not to perceive that three parties were equally eager on the subject, the Anti-Slavery Society, their opponents, and the colonizationalists. Even in the very heat of the affair, Mr. Stow, an active member of the anti-slavery committee, publicly declares in his letter in the newspapers, that at the time "he viewed me as placed in a very delicate and difficult position."

The slave question is doubtless one of humanity and religion; but it is also one of internal policy, relating to the civil administration of the country. It is a question between independent States and the federal government, and has no inconsiderable relation to the elections of congress. Reasoning from the power of our own consolidated government, we are apt to infer, that it is only for the congress of the United States to speak the word, and the enslaved will be free. This is not the case. Congress has no more authority to dissolve the relation between the master and his slave, in the different States, than it has to prohibit Great Britain, by law, from impressing or flogging her seamen. Shielded by the constitution, each State is sovereign and independent,

admitting of no dictation or control by congress, either in civil or criminal matters. The laws of congress have reference to general relations—the protection of commerce—offences committed on the high seas, and intercourse with other nations. No law of congress could touch even a murderer, who must be condemned or acquitted by the law of the State in which the offence was committed. Public proceedings, on our part, would, therefore, have entangled us with the politics of the country.

My colleague and I were not pledged by any expressed or understood engagement to attend the anniversary of the Anti-Slavery Society. The document with which we were intrusted, and by which we were sent to America, abstained from all allusion to the subject of slavery, expressly that we might go unfettered, and act according to our judgment in any emergency. The wishes of our own hearts were indeed well known as to the general question, but the necessity or propriety of attending *this* or *that particular meeting* could not, and was never attempted to be decided at the distance of 3000 miles, and in total ignorance of existing circumstances.

My anti-slavery sentiments were not only fully known, but at the time extensively circulated by the citation in the newspapers of a speech I had made in London, and when I was myself in the chair. I have besides already adverted to the terms of my public note, which of itself was calculated to remove any incipient suspicion of altered opinions.

Mr. Thompson was to America a foreigner, and to me comparatively a stranger. With his public career I was in some degree acquainted, but in the sanction of his appointment I had no concern. He and others have widely circulated that I was a member of the very committee that sent him on his mission; but I had nevertheless no other participation in the deed, than that which is involved in the mere responsibility of membership; for I was at none of the meetings when this mission was planned, or the agent deputed. As a foreigner, his embassy was peculiarly unacceptable to the American public; nor is such a jealousy unnatural, when the events of sixty years are recalled to mind. If the case had even been stronger—if I, in the character of a member of the committee in England, had been *directly* concerned in that measure, but had found by examination on the spot that a mistake had been committed, either with regard to the method or the man, I was surely not bound to sanction and perpetuate what I might have perceived, though at a late hour, to be inapt or injudicious.

Will it be contended that I was under an obligation to identify myself with an individual, who scrupled not to employ the language of fierce invective—and invective against whom? not merely against slaveholders—against your driving, lashing, sanguinary oppressors, but against men of elevated Christian character, zealous in promoting every good work, whose names will be immortalised when those of their calumniators will be extinct. I mean to separate the English anti-slavery agent from the American anti-slavery committee and society, amongst whom are individuals of the best character, and of exalted piety, and I do so for two reasons; first, that they are amenable for

their actions only to their own country, and have a right to act politically in the character of American citizens; and, secondly, because I was particularly distinguished in Mr. Thompson's vituperative anti-slavery speech at the anniversary. I may be reminded, perhaps, that the neutrality I assumed respected the political bearings only of the question, and that I might have reserved this point, and adverted to its other relations. But every considerate person, who reflects upon the frenzied agitation of the moment, must perceive, that by appearing on the platform at New York, I must have committed myself to the whole subject. A speech, containing any censure of the conduct or language of the leading advocate, would surely have been more—inconceivably more detrimental than mere absence, even supposing it possible, in discussing the moral and religious bearings of the subject, to have avoided the political. The object of Mr. Thompson was to obtain my sanction to his proceedings; and, in one word, I could not give it. At the house of my namesake, the respectable physician in New York, Mr. Thompson re-asserted that the religion of the north could only be regarded as hypocrisy and deception, while they continued to refuse co-operation in the anti-slavery proceedings. I referred to men of the highest excellence, of all denominations, with many of whom I had become acquainted, and to the possibility of many reasons existing, why exactly our views or measures might not be concurred in. He persisted in his declaration. I speak now, not of any printed modification, but of a definite statement made to myself, without choosing to report *stronger affirmations*, as reported to me by others. I need take no pains to analyse and refute such a representation. Mr. Thompson, since his return to England, in his very first speech, declares, "America is a wicked nation." This is not a whit the less objectionable, because it was imbedded in soft and silken eulogiums. It is a kind of generalization which *commits* a cause, and can answer no end but that of provocation. If some of the States of the confederacy deserve reproach or need instruction, let not all be denounced to the whole civilised world, because they do not unite in the mode of attacking a great evil which a few have adopted.

It may be inquired, How are the slaveholding States ever to be made free? I answer, by each State acting for itself, and each separate legislature being brought to act in its own independent character and in consistence with the federal constitution. Three at least of these States are tending to emancipation, and all, even of the worst, were, by some of their leading magistrates, pursuing a course eminently useful to the slaves, and adapted to the final issue of emancipation. Exasperating measures, and the language of invective have checked and thrown back the cause, though I hope and believe, each State will successively emancipate her slaves, in spite of every obstacle. An anti-slavery agent from this country might have pursued a course which would have been wise, and must have been beneficial, which would have tended to unite the good of all classes and parties, which would have been honourable to Britain and felicitous for America. That course has unhappily not been pursued—not, I mean, by the anti-slavery agent.

The paramount object of our mission was to effect a fraternal alliance with our American brethren; but those who commissioned us knew perfectly well that they were largely implicated in slaveholding. Ardently as they desired and as we desired to accomplish something in a cause, important to the welfare of nations and the interests of religion, yet the committee could not be guilty of the folly of sending us across the Atlantic, first to ask their friendship, and then to aid their dissensions. If our brethren in England had meant to say, We can have no fellowship with them because they are slaveholders,—then why seek it?

After the convention of Richmond, I was placed in a position of increased delicacy and difficulty. It was felt on both sides that we had succeeded in forming a link of connexion between the baptist churches of America and England, and it was well understood, during that season of holy excitement, that we had not compromised or concealed our principles. Sound judgment as well as Christian feeling would surely suggest, that a public step taken almost immediately after the general meeting, which would at once have the effect of embroiling a whole denomination of more than 6000 churches, should only be determined upon under the clearest conviction of duty, and with the most evident probability of accomplishing the greatest good. Prudence at least suggested, that it would be important to ascertain whether the allowedly great and glorious cause of *emancipation itself* would by such a proceeding be ultimately promoted; or whether we were not more likely to become the monuments of indiscretion and objects of scorn amidst the distractions of a now united and prosperous denomination. I ask emphatically, had I appeared at the anti-slavery meeting in New York, should I, in the judgment of the considerate and the wise, have been doing good or evil? Would the special purpose of our mission, a high, a holy, and a paramount one, have been accomplished or nullified? Would American and British Christians have been united in holy fellowship or separated in mutual exasperation? Would it have been acting in the spirit of martyrdom or in the spirit of madness?

We have now laid before our readers all that is material in the volume before us on the subject of the conduct of the English deputies regarding the slavery question, on which they will, of course, form their own opinions. That they have sorely disappointed the expectations of many is certain; but those expectations may have been unreasonable, and therefore deserved to be disappointed. However, as Mr. Thompson has happily found his way home, and is once more among us, we shall probably hear more from him ere long, on the other side of the question. In the meantime we may be allowed to inquire what, upon their own showing, is the amount of benefit which the English Baptist churches derive from an embassy which has been said to cost them the moderate sum of FIVE HUNDRED POUNDS STERLING,

of good and lawful money of Great Britain, collected in part from the industry and hard earnings of the poor? Its amount may be easily told—they have received into their Christian fellowship, and recognised as objects of their love, "a very pandæmonium, a collection of worshipping demons of the worst sort, who neither believe nor tremble—reprobates, who sell the members of their churches, and deliver into slavery for so many dollars the members of the body of Christ!!" *See the 'Millennial Harbinger,'* vol. i. p. 287. And are these the "men of elevated Christian character, zealous in promoting every good work, whose names," Dr. Cox tells us, "will be immortalised when those of their calumniators will be extinct?" But we beg pardon—we had overlooked the fact—the persons referred to are Baptists—sound, orthodox Baptists, who provide liberally for their ministers' stipend, and, from the sale of their brethren in Christ, contribute munificently to the cause of missions!

But, if the sound of the word "Baptist" be so magical in the ears of our deputies, how are we to account for the fact, that they should have almost entirely overlooked a class of Baptists in the United States as numerous as all the Baptists in England and Scotland put together, according to one estimate, not fewer than a hundred thousand, but according to another, amounting to a hundred and fifty thousand? We refer to the "Campbellites," as they are called. The sum total of the information which we have in the volume before us concerning that body would scarcely occupy a page; and yet their volume is entitled, 'THE BAPTISTS IN AMERICA.' Reader, let not this surprise you—Mr. Campbell, after whom this section of the Baptist denomination is called—is no slave-proprietor or dealer, neither are any of his Christian brethren—in all the churches connected with him, the black population mingles indiscriminately with the white, in attending the ordinances of public worship, and are admitted to equal privileges. *See 'Mill. Harb.,'* vol. i. p. 77. As a preacher, we have heard that Mr. Campbell is as eloquent as Robert Hall, and as a writer he stands unrivalled. The breath of calumny and detraction has never dared to blow upon his moral character—but then he is a REFORMER, and this ruins all! He thinks the "Baptists in America," among whom our deputies have been displaying their colours, are excessively corrupt both in doctrine, discipline, and conduct; and therefore he is calling their attention to what Christianity was at the beginning—endeavouring to cleanse the Augean stable—and was it fitting at all that our great Doctors should stoop from their eminence to take any notice of such a man?

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ADVERTISEMENT.

To announce the publication of a volume of Sermons, and that at a time when the press may be said to groan under the weight of such productions, will no doubt appear to many a very absurd project, and such as requires that something be offered in the way of apology to secure the author from the charge of folly and presumption. And certainly were it any part of his design to enter into competition with our great masters of pulpit eloquence, either of the present or past generation, he thinks he should not be among the last to laugh at his own vanity; but his object and motives are happily altogether independent of what has now been mentioned, and will, he hopes, when explained, be found not wholly undeserving of regard.

To him, then, it appears, and that after a long and somewhat intimate acquaintance with the professing world, that the style of preaching, now in vogue, bears little resemblance to that of the holy apostles and first preachers of the Gospel. The general run of Sermons of the present day, he thinks, are little better than flimsy Essays, in which finely rounded periods and elegant declamation are substituted for "the weightier matters" of the apostolic doctrine concerning Jesus Christ and him crucified, together with the self-denying duties which natively arise out of that doctrine. This deplorable change in the style of preaching, he is inclined to attribute, in a great measure, to the influence of our academies, or colleges, in which Theology is taught as a Science, and in which young men are trained up for the pulpit, so that he who acts his part best, or, in other words, who can make the most graceful speeches before an audience, and collect the largest congregation, is sure to be rewarded with the most liberal stipend. It was not so, however, from the beginning. In the churches formed by the apostles, and before Christianity became corrupted by the learning or wisdom of the schools, the Church was the only seminary for educating young men for the elder's office or ministry of the word—there they exercised their gifts in the way of teaching, admonishing, or exhorting one another, "speaking THE TRUTH in love"—and so contributing to the edification of the whole body. Thus they became "mighty in the

Scriptures; " while, with us, the grand desideratum is to become accomplished scholars, or mighty in human learning.

The writer is not unaware that in offering these remarks he lays himself open to the supercilious scorn of the Academician, who will not fail to resolve them into motives of envy and spleen, perhaps reminding him of the fable of the fox and the grapes! But, if so, he is well content to sustain the obloquy. He cannot be greatly mortified by it, so long as he esteems it his privilege, and trusts he is in some measure thankful to that Sublime Being who so ordered his lot in life as to prevent his coming in contact with academies, or of being infected by their influence. Whatever may be the amount, whether less or more, to which he has attained in the knowledge of the Christian doctrine and practices, he owes it to his connexion with the churches of Christ, and not to any school or college. With the former he has now been walking in fellowship nearly half a century, slowly indeed, acquiring knowledge and experience; and fully aware that the time cannot be far distant when he must "put off this tabernacle," it is his earnest wish to bequeath this volume of Sermons as a legacy, and begs it may be viewed as a grateful memorial of the benefits he has derived from his intercourse among them. He would moreover humbly hope it may not be wholly without its use to those young men among the churches who are heartily concerned about the interests of Zion, and who are more anxious to approve themselves unto their Great Master in Heaven, as workmen "that need not be ashamed, *rightly dividing the word of truth*," than to gain the applause of a giddy multitude. Let them remember that "the fashion of this world passeth away"—while he who doeth the will of God abideth for ever.

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THE

CHRISTIAN INQUIRER.

DECEMBER, 1830.

"Have ye not read in the Scriptures?"—"What is truth?"

THE godly and learned Bedell thought that the use of the SCRIPTURES was the only way to diffuse the knowledge of religion among the Irish, and used with peculiar pleasure to repeat a passage of a sermon that he had heard at Venice, by Fulgentio. The sermon was on those words of the Saviour, "Have ye not read in the Scriptures?" and so the preacher took occasion to tell the auditory that if Christ himself were now to ask this question—"Have ye not read in the Scriptures?" all the answer which they could make was—No; for they were not suffered to do so. In another sermon, from Pilate's question—"What is truth?" Fulgentio told them, "At last, after many searches, I have found it out;" and, holding out a New Testament said, "there it is in my hand:" then putting it in his pocket, added coldly—"but the book is prohibited." His hearers, so far from being offended, are said to have been mightily taken with such boldness.

To supply this interesting communication our readers are their circumstance to show how every one can contribute of which the relation of forcible incidents.

AN EXPLANATION OF 1 TIMOTHY, v. 17, 18.

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the elders that rule well be counted worthy of double honour. ecially they who labour in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward."

In the chapter from which these words are taken, the apostle gives directions to regulate the conduct of churches towards widows, of whom he says—"Honour widows that are widows indeed." 'The word honour primarily signifies respect, esteem, or regard, which is due from one person to another, on account of age, station, or comparative usefulness; and, as we are naturally led to serve, by every means in our power, those whom we venerate, the word honour sometimes implies temporal support; but not necessarily and absolutely, for honour and support are often used in distinction from each other.' By Solomon, it is used as distinguished from riches. In speaking of wisdom, he says—"In her left hand are *riches* and *honour*." Prov. iii. 16. In 2 Chron. i. 11, we find the same distinction, —"Because thou hast not asked *riches, wealth*, or *honour*." In Acts xxviii. 10, *honour* is distinguished from *such things as were necessary* to the voyage. In Romans xiii. 7, *honour* is used in distinction from *tribute* and *custom*. 'Temporal aid, then, is only included in the word honour, when the objects of that honour are need of such aid.' Such must be the st whom the apostle here enjoins to be mainta church. Widows are not only to be res esteemed on account of their good works, bu

supported, if they be "widows indeed, and desolate," by having neither children nor other relatives to relieve them. If they have these, it is the bounden duty of the latter to support them, that the church may not be burdened; for the apostle says,—"If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed." 1 Tim. v. 3. 16.

The apostle, after having given these injunctions regarding widows, next enjoins in the words we have quoted,—"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." He thus intimates that, if widows are to be held in high estimation on account of their good works done to the saints, and to be maintained when they stand in need of the aid of the church, how much more worthy of veneration and support are elders who rule well, and thus take care of and govern the church; but more especially those elders who, besides ruling well, have an additional claim on the esteem and attention of the church, by labouring in word and doctrine. This is just the expression of that amiable feeling which Christianity, when properly understood, cannot fail to inspire towards those who contribute most to promote the object of the union and association of Christians together. Such cannot be held in just veneration or esteem, by those who would be slow or unwilling to maintain them comfortably, if from age, infirmity, or any other cause incident to humanity, they stand in need of the aid of their brethren. To supply the wants of the objects of honour, when their circumstances require it, is the practical expression of honour, in a double or greater than usual degree of which the apostle here calls upon Christians to hold

their pastors, on account of their station and usefulness in the church of Christ; and this mode of testifying their regard, the apostle in these verses evidently has chiefly in view, it being his intention, in giving these instructions, to regulate the attention which ought to be paid to widows and pastors.

But it is contended that the words used by Christ to establish the support of apostles, being here introduced —"The labourer is worthy of his reward," the apostle must be understood as applying the same rule to elders. The apostle, however, does not enjoin that this is the rule that is to be observed towards elders. He only enforces, by means of these words of Christ, and the other quotation, the injunction he had already given. He does not introduce them for the purpose of being a rule to Christians in the case of elders, but to strengthen the rule he had just laid down in these words: "Let the elders that rule well be counted worthy of double honour." This is the law he calls upon Christians to observe towards elders who rule well, and labour in word and doctrine; and the words that follow—"For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and, The labourer is worthy of his reward," are added, to show why double or more abundant honour should be bestowed on elders than on widows.

In any other view, the passage is quite irreconcilable. It is impossible that the injunction, considered separately by itself, can mean that elders are to be paid like labourers. The words, "*double honour*," cannot, by any method of interpretation, mean hire, or reward for labour. Taking the word, honour, in its natural and obvious meaning, the injunction cannot possibly signify more than what has been already stated, viz. that elders are to be doubly, or more abundantly esteemed,

venerated, and when their circumstances require assistance, supported than widows. Whatever view may be taken of the words—"For the labourer is worthy of his reward," it cannot alter the meaning of the injunction itself. It cannot give it a meaning beyond what is conveyed, or what can be fully borne out, by the words employed. If, then, the support of elders be taught in the quotation here made by the apostle, these two parts of this passage are at variance with each other. Two doctrines opposed to each other would be here laid down, which would be making the language of the apostle altogether inconsistent. And, even supposing it possible, that the apostle would introduce words of a doubtful meaning, or not in exact conformity with those he had previously used, is it not his own positive and direct language, that is to be the rule to us? But the use which Paul makes of the Scriptures to which he refers, is quite consistent with his own words. Having, in the preceding verses, enjoined that widows are to be honoured, it was necessary that he should give a reason why elders should be counted worthy of "*double* honour;" and this he does in the quotations with which he follows the injunction. Because "the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: and, The labourer is worthy of his reward;" elders, on account of their labours in the church, are entitled to more honour than widows. Because of their ruling well, and labouring in word and doctrine, they are to receive more than single or ordinary honour —more honour than that to which the widow is entitled—they are to receive *double* honour. Unless Christians act in this manner, their conduct would be in direct opposition to the Scriptures, by which the apostle enforces this common-sense and equitable rule,

a rule quite in unison with the love and friendship which Christianity teaches.

Before leaving this passage, we may remark, that if elders are to be supported, because the apostle quotes the words, "The labourer is worthy of his reward," so should deacons, exhorters, and all those who in any measure labour in the church, receive payment in proportion to the extent of their services; a conclusion, to which such reasoning from this passage, in regard to elders, inevitably leads; but which we should suppose, no one will contend is a doctrine of the word of God. And we would ask, what is the line of conduct which Christians are to observe towards those elders who do not come within the description of the apostle; "Elders that rule well?" Should not elders, whether ruling well or ill, be supported, because, that on the principle that elders have a right to maintenance, their occupying the elder's office entitles them to support?

As this passage teaches that "elders that rule well," &c., are to receive "double honour," in consequence of their labours, it also shows that if a church be in circumstances which require that an elder should be wholly employed, (which will, however, rarely happen, if primitive practices be observed), he must also be supported. The maxim, that "the labourer is worthy of his reward," is so just and incontrovertible, that none can deny, that if the time of an elder be occupied in the service of the church, he is entitled to be remunerated.—*Extracted from Mr. Ninian Lockhart's work, reviewed in this and the preceding number.*

AN EXPLANATION OF "DAVID A MAN AFTER GOD'S OWN HEART."

To the Editor of the Christian Inquirer.

SIR,

In addition to the remarks of your correspondent "T. P." on the assertion regarding David, "that he was a man after God's own heart," I beg to offer the following observations.

The words noticed are those of Jehovah himself, and are left on record as communicated to Saul by the prophet Samuel. "But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee."—1 Sam. xiii. 13. From this it appears that the phrase, "a man after his own heart," is applied to David as contrasted with Saul; who, by his disobedience to the commands of God, had no just claim to such a distinction, and whose self-will, and contemptuous disregard of the divine authority, led ultimately to his removal from the kingdom of Israel. It is manifest in the history of David, that in all that belonged to the government of his people—in making war with the enemies of the Jewish church, or in protecting and defending the same, the revealed will of the Lord was the rule by which he acted.

Saul, on the contrary, followed that rule no longer than it suited his own purposes or lusts; and therefore the prophet, with the faithfulness becoming a servant of the Lord, told him, "to obey is better than sacrifice, and to hearken than the fat of rams." Now David was a man after God's own heart, since, by his piety, and

regard to the divine will, he was a proper instrument to accomplish the designs of Jehovah in regard to his people Israel. Nor is it a valid objection to this, that David on more than one occasion fell into grievous sins. The expression is not intended to denote ABSOLUTE PERFECTION OF CHARACTER, but to show that the GENERAL PRINCIPLES and views by which David was actuated as a servant of God, were IN ACCORDANCE WITH THE DIVINE WILL. And therefore we read, "David did that which was right in the sight of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite."—1 Kings, xv. 5. And it is moreover testified of him, that he "fed Jacob (the people of God) according to the integrity of his heart, and guided them by the skilfulness of his hand."—Psalm lxxviii. 72.

But this expression as applied to David, has also a reference to him *as a type of the Messiah:* and I submit the following as giving countenance to the opinion.

The apostle Paul, in proving the Messiahship of Jesus, brings this passage prominently forward—in the synagogue at Antioch, when reasoning with the Jews, and proving from the Scriptures, that Jesus is the very Christ, refers to David thus, "to whom God gave testimony, and said, I have found David, the son of Jesse, a man after mine own heart, who shall fulfil all my will;" (Acts xiii. 22)—and immediately adds, "of this man's seed has God, according to his promise, raised unto Israel, a Saviour, Jesus;" plainly intimating, that not David, but David's Lord, is principally intended by the words under consideration.

In accordance with the above it may further be remarked, that among the many and significant titles

given to the Messiah, none occur so frequently, as "David," and "Son of David." And this suggests not only that David was more illustriously than any of the Old Testament worthies a type of Christ, but that the *name itself* is emphatic and proper as applied to him. The Hebrew names are very significant in their import, and are generally given to mark the *character* or works of those who possess them—David means "*beloved*," and how appropriate and striking as applied to him who is God's elect, in whom his soul delighteth. And the words, "the man after mine own heart," is just an amplification of the name "David" or "beloved." This also reminds us of the transaction on the "holy mount," when there came such a voice to HIM from the excellent glory, "this is my *beloved* son." The blessed God contemplates the character and work of Christ as the Saviour of sinners with ineffable delight, and all who believe in his name behold him with similar feelings; he is to them "the beloved"—"the chief among ten thousand, and altogether lovely."

JASON.

AN EVIL ARISING FROM THE MODE OF TEACHING THE SCRIPTURES BY CATECHISMS.

A lady, who attends regularly the preaching of the pious and amiable Dr. Gordon, conversing regarding the duties of Christians as church members, in attending to the Lord's supper and baptism, and the neglect by the Quakers of these ordinances; "Yes, Sir, the Scriptures say there are two *sacraments*." "Where?" was the reply. "What, have you not seen it, Sir?" "No, indeed; I do not believe that in such a sense

such a word as sacrament occurs in the Bible?" "Is that possible?" rejoined the lady. The catechism of the Assembly had become so incorporated with this lady's thoughts, that she considered the words of man's composition to be the language of the Divinity.

W.W.

Poetry.

VERSES *

WRITTEN BY MRS. E. JACKSON, 1810,

EIGHT MONTHS AFTER THE DEATH OF HER SISTER, MRS. CHARLTON.

Forget her!—no. Can eight short months
The deep impression wear away?
She still before my mind appears,
Abroad—at home—by night—by day.

Oft as with those she loved I stay,
Her looks—her voice—her words recur;
Or if alone I tread life's way,
Still something leads my thoughts to her.

Well may this change my spirits sink,
Thy mercies, Lord, are all my plea;
So vile and base am I to think
So much of her, no more of Thee.

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* Inserted because exhibitive of true unsophisticated feeling, and because we understand the writer was one who walked in the commandments and ordinances of the Lord, and delighted therein.

EVENTS OF THE MONTH.

The King's Speech—The State of Ireland—The Episcopal System—The Anti-Union Association—The mode of relief—The King advised to read his Bible—The House of Parliament—Mr. O'Connell and Duelling.

Great Britain has heard the speech of her king. She expected it with an intensity of interest: she listened to it with the greatest attention: and has she digested it with satisfaction? No! The studied neglect of even reference to her distresses has tended to force the hand of discontent to snatch the torch of desperation, and to make one general conflagration of all the et ceteras of a monarchial system. But, we trust that the future proceedings of his Majesty's government will obviate this: for limited monarchy, there can be no question, is best suited, although a very expensive machine, to the state of Great Britain at the present juncture. But then, it is to be a LIMITED MONARCHY. And what is to be the ground of its limitations? We shall never consider monarchy properly limited until the monarch ceases to be the HEAD OF THE CHURCH. A MONARCH is so only in the exercise of his *civil* functions; in his religious character he is only a man, a fellow-creature, and level with the meanest of the human race.

Christianity will never be unimpeded in its progress until this limitation takes place, and every appearance in the political horizon of this country's existence, proclaims, with a writing legible to all who have the Christianized eye wherewith to read, that this limitation will ere long take place. The very distress, the Christian can see, is working to this end. The feeling of distress necessarily induces an inquiry into its

cause; and one cause that prominently presents itself, is the *hierarchal system.* This system has nothing to recommend its continuance: all the real good that it pretends to effect can be effected far better by other means; and people, without any regard to its institution, will and do look upon it as an expensive portion of state machinery, which can be very readily dispensed with.

It is true the Christian hears the cry of "The Church is in danger, the Church is in danger," but he does not regard this; for this devotional toscin is sounded only by lordly prelates and by over-paid rectors. The country curates do not at all fear the dangers of a change.

Ireland stands prominent as a powerful and effectual aid in obtaining this limitation. She groans under the Episcopal establishment, which threatens and inflicts torment in this world, and prevents the poor creatures from attending to those duties which they think will deliver them from the torments of the next. The oppression has made them speak in that most masterwork construction, the Catholic Association, which obliged a government (Episcopalian to its very centre) to consent to an act of justice in removing the Catholic disabilities. The oppression still makes them speak, and their groans have burst forth in another gigantic expression, the Anti-Union Association. This it is which the government has crushed, but has not subdued. This interference the Christian looks upon with delight, but not with approbation. He looks upon it with delight, because he is aware that now the exhibition of the feelings on the part of Irishmen is checked, the activity of mind will take another direction, and the Irish will rise to a man in petitioning against

the Church Establishment. In fact, it is easy to conceive that this agitation of the Repeal of the Union, is merely an attempt to gain other objects, and one most prominent, is, we believe, the removal of the Irish Episcopalian Establishment.

It was rightly said, by those who opposed the concession of the Catholic claims, that the Catholics would not rest when these were attained. This we believed, and rejoiced in the belief. No; the only fear we have, is, that should the removal of the Church Establishment in Ireland not be effected by the petitions, which ere long will be sent, the Catholics may wish, when they themselves have gotten rid of one establishment, to establish another. This the Christian must endeavour to obviate, by diffusing the grand doctrine of Christ, "my kingdom is not of this world:" by instilling into the minds of the quick-sighted Irish (to use the words of an author) "that church government has not been left to human legislation," and that though "it has been treated by philosophers, statesmen, and even by the generality of religious sects, merely as a question of expediency, assuming that their respective claims to public favour ought to be ascertained, not by what is lawful or unlawful according to the revealed will of God, but by what in their estimation is best adapted to advance the moral improvement of mankind, the interests of society, or Christian edification."

And men must ever remember, "the fear of God which is taught by the commandments of men, is denounced as vain—and all human authority is regarded as not only inadequate to the attainment of the object of spiritual worship, but as highly presumptuous, and as an unwarrantable interference with the right conferred on every one to act on the principle of being

'fully persuaded in his own mind;' in virtue of that liberty wherewith Christ has made his people free." *

Let the King of England read his Bible; draw his religion thence—deliver himself from the trammels of an Episcopalian creed, and act with the courage which every dissenter from the establishment is obliged to exhibit. And if, in so doing, he throws himself upon the bosom of the people, he will be carried triumphant through all the tempests excited by a rebellious and oppressive aristocracy. For let every monarch be assured that church establishments are supported principally by the aristocracy, who regard royalty merely as the peg on which they can hang their own pretensions. What a glorious reign would that of William the Fourth be, should religion in his reign be allowed to walk forth untrammelled by the impeding grave-clothes of the civil power.

Many persons see great difficulties in the way of attaining this desirable end. But we do not. The attachment of the members of the House of Commons to the church of England is as a state engine. That they care nothing further for it is evidenced by the disregard which they pay to its doctrines, to which they were and are almost all of them sworn as believers and as supporters. Thus, in the discussion on the abjuration oaths, it was acknowledged by many, that the taking of the same was the mummery of a mere form; and yet the church of England holds that the name of God is not to be taken in vain. But what still more decidedly

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* The Nature of the Kingdom or Church of Christ: the Means of its Propagation, the Character of its Subjects, its Laws and Privileges, briefly stated from the Scriptures. Adam Black, Edinburgh: Longman, London. A work we are glad to see.

shows that they care not for the church of England, except as an engine of the state, is still further evidenced by the fact, most condemnatory in regard to them, that when Mr. G. Dawson was replying to some remarks of Mr. O' Connell, he intimated that Mr. O' Connell would not have dared to have uttered such remarks, "if he had not determined to cover himself with the mantle of a most disgraceful indemnity;" referring to Mr. O' Connell's refusal to fight any more duels. This remark was received by the "loud cheering" of the house, and cries of "Order, order," by the speaker; yes, loudly cheered, let our readers remember, by a house whose members are sworn members of the church of England; a church that professes regard to the will of Him who forbids the advocacy of the doctrine, "An eye for an eye, and a tooth for a tooth:" who says, "Return good for evil;" who recommends all who profess to be his disciples (and sworn members of the church of England profess to be) "if smitten on one cheek, to turn the other."

Before concluding, we must express our joy that there is a man in the Commons House of Parliament who will and does stand the brunt of all the scorn heaped upon him, because he will not try the truth of what he says by shooting or being shot at by a fellow-creature. In *this* respect we would say to all, "Be ye followers of Mr. O' Connell."

*** In our next will be an Essay on Duelling, in which the sophistry of the Editor of the "Times" will be exposed: as also his irreligion, for in one of the last of the papers he says that he is a member of the church establishment.

WHICH IS THE BETTER PLAN OF EFFECTING MORAL IMPROVEMENT IN MAN—SEVERITY, OR KINDNESS?

The answer is found in the following anecdote from "Shipp's Memoirs."

"With force you may the soul invade;
But kindness only will persuade."

"WHEN I was regimental sergeant-major in the Light Dragoons, the regiment was one evening paraded for the purpose of seeing punishment inflicted. The delinquent was a private soldier, who had on previous occasions received, altogether, some thousands of lashes. Since his first flogging his name had been constantly in the guard reports, and he had scarcely ever done a day's duty. His offence, on this occasion, was being drunk on guard, and his sentence was three hundred lashes. The court-martial was read, and even before it was finished he began to undress, with apparent indifference and sullen apathy. He knew the heinousness of his crime, and he was well aware of its certain consequences. When he was tied up, his naked back presented so appalling and frightful a spectacle, that his kind-hearted commanding-officer, on viewing it, turned his head instinctively from the sight, and stood absorbed in thought, with his eyes in another direction, as though reluctant to look on it again. Thus stood the commanding officer until the Adjutant informed him that all was ready. These words roused the Colonel from his motionless position, and he started when the Adjutant addressed him. I can well imagine the struggle between duty and mercy by which his benevolent heart was assailed; but the latter was always his mot-

to; and, thus kindly predisposed, he walked slowly up towards the prisoner, and viewed more closely his lacerated back, on which were visible large lumps of thick and callous flesh, and weals which were distressing to behold. The Colonel viewed his back for some seconds unknown to the delinquent, and when he at length turned round (more from surprise that the flogging did not commence than from any other motive) his commanding-officer addressed him in the following words: 'C——, you are now tied up to receive the just reward of your total disregard and defiance of all order and discipline. Your back presents an awful spectacle to your surrounding comrades, and, for my own part, I would willingly withdraw it from their sight; but I fear your heart is as hard as your back, and that I have no alternative but to see that justice administered which the service requires. What possible benefit can you expect to derive from this continual disobedience of orders, and disregard of the regulations of the service?' Thus addressed, in a mingled tone of benignity and firmness, the poor fellow seemed touched, and he wept bitterly. For a time he could say nothing, but at last he exclaimed, 'I wish to God I was dead, and out of your way. I am an unfortunate fellow; and I hope this flogging may be my last, and put me beyond the reach of that cursed and vile liquor, which has been my ruin.' The Colonel, and the whole regiment, were now much affected, and many of the soldiers turned away their heads to hide their emotion. Seeing this, the Colonel called the attention of the offender to the commiseration of his comrades. The unhappy man looked round as he was directed, and seemed much distressed. The Colonel then said, 'I cannot bear to see your brother soldiers so much affected for you with-

out removing the cause. Your sentence, therefore, for their sakes, I will remit; and, instead of the chastisement which has been awarded you, and which you so well deserve, if you will pledge yourself to me in the presence of your commiserating comrades, that you will behave well in future, I will not only pardon you, but promise, when your conduct shall merit it, to promote you to the rank of Corporal.' The astonished culprit called upon his comrades to bear witness to his words, while, in a most solemn manner, he protested his firm resolution to amend. A short time after, this man was promoted, and proved one of the best non-commissioned officers in the service. The unlooked-for mercy which had been extended towards him, and the totally unexpected turn which the affair had taken, raised the feelings of his heart far above the level to which disgrace had before plunged them, and every exertion was made by him to merit the kind consideration with which he had been distinguished. This man would often speak to me on this happy event of his life, with feelings of ineffable pleasure.

"Here, then, is a signal instance of the good effects of well-timed leniency. The commanding officer, in this case, unable to repress the impulses of humanity, would not permit the sentence to be executed, but pardoned the man, adding, to the forgiveness of his present offence, a promise that promotion should be the certain reward of his future good conduct. This treatment, as we have seen, had the desired effect. The man's contrition and good feelings were aroused from the torpor into which they had been plunged by frequent and unrelenting severity; there was an appeal made to his gratitude and rationality; he felt that he was regarded as a being that possessed some of the distinguishing powers and

sympathies of human nature; and his restoration to order and respectability was suitably evinced by his subsequent good behaviour and elevation. And what, let me ask the advocates of coercion, was the cause of this?—The poor fellow had received coercion in the right place—the heart. His back might have been mangled by the detestable instrument of barbarous punishment, till the power of endurance was destroyed; but no such good effects as were the consequences of the contrary treatment would have been elicited. Sentence might have followed upon sentence; and the unhappy sufferer would have sunk at last into the welcome tomb, contemned, perhaps, by the ignorant and unthinking, overpowered by the acute goadings of self-reproach, and breathing forth curses of hatred against those whom he supposed to be his persecutors. But, towards the individual to whom I allude, the officer displayed a judicious kindness, which penetrated the hitherto impregnable fortress of the heart, and made him willingly surrender at the discretion of his merciful conqueror. Would that many such instances could be discovered—even by the most laborious research!"

This interesting anecdote is full of instruction. It answers the query given above, and pourtrays in the conduct of the officer to the condemned soldier the tender mercies of God to the rebel man. God is love; and it is by love that he overcomes the obduracy of the human heart; and hence it will be found that the love of God shines as a conspicuous feature through the Scriptures. Indeed, wherever punishment is held out—as "the wages of sin is death"—the same is presented merely as the result of love: for love induces the great and good God to tell His creatures what will be the consequences of wicked actions.

A man is lying half asleep on the brink of a precipice. A person sees him, and warns him of his danger. Who would charge the latter person with cruelty? So with God. He, as the moral governor of the universe, has established certain laws, obedience to which is attended with happiness, disobedience with misery. He tells man the fact, to lead him to embrace the one, and to avoid the other.

And like as the intelligent and feeling Colonel held out to the man the promise of promotion, so God holds out the promise of honour, glory, immortality, eternal life, to all those who, by patient continuance in well-doing, put themselves in accordance to the laws established by the Creator, for the government of the universe.

GAMMA.

IS CHRISTIANITY THE BEST SYSTEM IN PRODUCING MORAL AND RELIGIOUS CONDUCT: AND, IF IT IS, WHY?

To the Editor of the Christian Inquirer.

SIR,

This question I beg to put for a solution; for in its solution I think the elevated dignity of Christianity may be placed on a basis which few have sufficiently appreciated.

X.

WATERING WITH THE FOOT.

To the Editor of the Christian Inquirer.

SIR,

Will any of your readers inform me of the explanation of the following passage, "When thou sowest thy seed and waterest it with thy foot as a garden of herbs." Deut. xi. 10. The difficulty is, "waterest it with thy foot."

A. B.

ON PIETY ASSOCIATED WITH BRAVERY.

Extracted from the interesting "Memoirs of John Shipp."

"In my long service in India, the two best and bravest soldiers I have ever seen, were, unquestionably, the two most pious: one was a catholic, and the other a dissenter. I have seen both these men in the most perilous situations, fearless, cool, zealous, and brave; and, amidst the most imminent dangers, their religious bosoms stood unmoved. The star of religious confidence beamed from their eyes, and their countenances were calm and serene. They were more merciful than most of their companions, and ever ready to soothe the brow of care, to wipe away the falling tear, and to stretch forth the hand of aid to their conquered enemy. On the other hand, I have seen many instances of those who were devoid of religion being callous and hardened, and prone to exult over a conquered foe in the most ferocious manner. The former would, after having been protected and guided from imminent danger, return thanks and praises for that mercy which had saved them, while the other would exult in his own doings, crown his victory in the poisonous cup of inebriety, and rise from his sensual feast, a polluted and ungrateful man. May that blessed book flourish far and wide! May it be found in every soldier's knapsack, and every sailor's chest! We shall then have better soldiers, better sailors, and less crime in both services."

IMMORTALITY AND ETERNAL LIFE.

Sir,—What is the difference between "immortality" and "eternal life," as occurring in the following passage. Romans ii. 7. "To them who seek for immortality, eternal life." I should think that the Greek may afford some explanation, which, hereafter, by the aid of the essays on Greek, I hope to be able, some day, to ascertain for myself. W. W.

ON THE GREEK LANGUAGE;

MORE PARTICULARLY IN RELATION TO THE ENABLING INDIVIDUALS GENERALLY CAPABLE OF READING THE GREEK TESTAMENT.

(Continued from page 100).

It may save trouble, perhaps, to give at this place the alphabet itself. The letters are twenty-four; the first column represents the letters as *capitals*, the second as common, the third, the name.

Α, α.	alpha.	Ν, ν.	nu.
Β, β, ϐ.	bêta.	Ξ, ξ.	xi.
Γ, γ.	gamma.	Ο, ο.	omikron.
Δ, δ.	delta.	Π, π.	pi.
Ε, ε.	epsilon.	Ρ, ῥ.	rho.
Ζ, ζ.	zêta.	Σ, σ, ς.	sigma.
Η, η.	êta.	Τ, τ, ϯ.	tau.
Θ, ϑ, θ.	thêta.	Υ, υ.	upsilon.
Ι, ι.	iôta.	Φ, φ.	phi.
Κ, κ.	kappa.	Χ, χ.	chi.
Λ, λ.	lambda.	Ψ, ψ.	psi.
Μ, μ.	mu.	Ω, ω.	omega.

The noun was the part of speech entered upon in our last, and an example of a noun of the first declension, ending in η, long ē, ἀρχη was given. This long e (η) is one termination of the nouns of the first declension. Besides this, there is a second, and this is α, ā. The following passage contains a noun with this termination.

Μετανοεῖτε·	ἤγγικη γάρ ἡ		Βασιλεια		τῶν οὐρανῶν.
Metanoeite	eggike gar e		basileia		ton owranon.
Repent ye	has come for	the	reign or kingdom	of the	heavens.

Matt. iii. 2.

The word Βασιλεία having the termination α, it belongs to the first declension; the changes of which in the singular number will be given: those of the dual and the plural need not, as they are exactly the same as those of nouns ending in η, as ἀρχη declined above.

Βασιλεία, (Basileia), Reign.

Singular.

Nom. Voc.	Βασιλε-ία	basile-ia, a reign.
Gen.	Βασιλε-ιας	basile-ias, of a reign.
Dat.	Βασιλε-ιᾳ	basile-ia, to a reign.
Acc.	Βασιλε-ιαν	basile-ian, a reign.

It may be proper to notice that when α has a vowel going before it, as in this case, viz. (ι) it is called *α pure;* and all nouns having α pure are declined as the above. But when α has no vowel before it, the nouns having such an ending in the nominative are declined in all cases like αρχη, with the exception that the accusative ends in αν. When nouns end in ρα, they have ας (as) in the genitive, and ᾳ in the dative; αν (an) in the accusative; in the rest as αρχη. The first declension is thus completed. And let the reader remember that all nouns ending in α, that do not have an additional syllable in the genitive, are of the first declension.

*** We give no more Greek this month, in order that our readers may be fully conversant with what has been written, before proceeding further.

A PRAYER, PARAPHRASTIC OF THE LORD'S PRAYER.

JEHOVAH, our Father, the only true God, who art every where present in thy power and goodness, and yet dost dwell apart from our imperfect perception, in light inaccessible;—the High and Excellent of heaven through all eternity;—blessed be thy name that we have learned of thy holy teacher, Jesus, to see in thee not only the greatest but the best of beings—the Saviour of all. Knowing that thy commandments are the dictates of infinite wisdom, for the purposes of boundless

love, may we hasten, in thy strength, to put on righteousness, as the garment in which thou dost delight in us, and, raising high the torch of truth, call aloud to our fellows to come and see the beauty of holiness, until sin becomes childless, and all her offspring the children of obedience. Impart to us, oh, our God, the spirit of meekness and resignation, that we may walk humbly before thee, and know no will but thine. When crowned with prosperity and joy, with health and many friends, may our hearts spring up with gratitude to thee, our Benefactor, the Source of every blessing. When tears are our portion, when we make our bed in sorrow, when friends forget and enemies revile, when strength becomes weakness, and death waits but a little to set his seal of paleness and silence upon us, may we ever remember the hand that holds the rod, and smile in grief, being mindful of thy promise, that "thou wilt ordain peace;" and that if thou hide thy face for a moment to try our faith, thou wilt turn again and look on us with everlasting kindness. In all thy providences concerning us, not our will but thine be done; may we receive the bread of to-day with thanksgiving, and if we cannot lay up for the morrow, let us consider the birds of the air, and trust in thee, who dost provide food and a resting-place for the sparrow. Grant us, heavenly Father, the grace of charity, teach our spirits every office of tenderness, every feeling of mercy. Imitating thee, whose sun shineth with equal warmth upon the just and upon the unjust, may we alike love our friends and our enemies, meeting unkindness with kindness, hatred with affection, hard thoughts with blessing, calumny with candour, scorn with pity, anger with peace, enmity with friendship, and all offences with all forgiveness, that we may find pardon with thee.

Grant us also a compassionate nature, that we may be ever swift to search out the poor, to divide our meat with the hungry, our drink with the thirsty, our raiment with the unclothed, our consolation and hope with the afflicted, our house with the wanderer, who hath not where to lay his head; that we may grow daily more and more like to thee, whose nature and whose name is love, and thy tender mercies over all thy works. In all our goings out and comings in, in action and in rest, be thou our guide to every good; our strong defender from every evil. We can of ourselves do nothing, but, relying on thee, may we be found mighty to resist the dominion of sin and of a carnal mind. Lighted by the lamp of thy true word in the footsteps of our blessed Leader, may we follow on after the Captain of our salvation, throwing off the old man and his deeds, increasing to a good stature in the similitude of Jesus, being forward in every good word and work, looking on the world as no abiding place, and upon its riches as not to be compared with those treasures which thieves cannot steal. And, finally, having so overcome the world by walking in thy fear and love, through good report and through evil report, may we attain the gladness of eternity, where death shall be swallowed up in the victory of a happy resurrection. Extend, Almighty Saviour, these thy blessings to all thy children of mankind in these ages, and in the duration of futurity, until the former things be clean passed away, and all be wrought anew in Jesus: until all the families of the earth, without one missing member, become one happy flock under the good shepherd, to thy glory. Amen.

OMICRON.

REVIEWS.

THE DUTY OF A CHURCH OF CHRIST TO EDIFY ITSELF; OR, THE MEANS OF CHRISTIAN EDIFICATION, AS TAUGHT AND EXEMPLIFIED IN THE NEW TESTAMENT. By Ninian Lockhart. London: Holdsworth: Bruson, Kirkaldy.

(Concluded from page 108).

IN the last number the work which heads this article was in part noticed. This number will enable us to come to the consideration of those passages generally brought forward to justify the support of elders. At page 109 of this number will be found one of the most important of these passages explained; and, in regard to the remaining, namely, "Let him that is taught communicate to him that teacheth in all good things:" "The elders which are among you I exhort, Feed the flock of God which is among you, taking the oversight thereof; not by constraint, but willingy; not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but being examples to the flock;"—1 Pet. v. 1, 3;—the author explains with a clearness which must commend itself to every man's conscience.

Mr. Lockhart then proceeds to notice those passages wherein the duty of elders to labour or to attend to their lawful callings, is plainly commanded. Under this head is Paul's address to the elders of Ephesus. He meets with considerable success the deceiving simplicity of Mr. Innes, who, in his remarks on this passage, acknowledges that Paul did recommend to the elders of the church at Ephesus to labour with their hands, but then he adds, this recommendation was founded on reasons "*not made known to us.*" Mr. L. asks very appropriately for the PROOF. Mr. Innes reasons upon an assumption; and would deprive a passage of Scripture of all its force, by a mere creature of his own mind. Our author properly adds,

"It was evidently given, not to the elders of the church at Ephesus only, but as a law to be observed by all Christian elders. It would, indeed, have been quite inconsistent with his character as an apostle, had Paul not made a marked distinction betwixt those injunctions,

which he gave as standing laws in the churches of Christ, and those which, by being caused by particular occurrences, were merely temporary. His accuracy is conspicuous, when writing to the Corinthians on the subject of marriage. After giving repeated instructions not to marry, he adds, that all misunderstanding may be prevented—"I suppose, therefore, that this is good for the present distress," 1 Cor. vii. 26. Here, he is careful to inform the Corinthians, that his instructions were only intended to apply to the state of suffering in which they were at that time. It was equally reasonable, nay, it was imperatively necessary, that, if his injunctions to the elders of the church at Ephesus, were given in consequence of particular circumstances in their situation, he should have guarded it as in the passage we have quoted, in order that Christians, in after ages, might not mistake for a general rule, what he only intended to apply to a particular case."

The author further shews that poverty could not be the cause of Paul's exhortation, for the members of the Ephesian church had destroyed their books, &c., when coming to a knowledge of the truth, to the amount in value of £6250. For the interesting remarks on this subject, we refer our readers to the work itself.

Mr. L. then proceeds to the third proposition.

"That the practice of educating men for the elder's office, and supporting them in it, is also incompatible with the observance of many of the ordinances of the gospel."

The proof of this proposition is found under the following heads:

"In the first place, it is incompatible with the government and discipline of a church of Christ, as taught and exemplified in the New Testament.

"2. This practice appears to us to be incompatible also with the purity of Christian communion.

"3. This practice is, further, incompatible with the duty of Christians in general, edifying one another.

"4. That educating and supporting Christian elders, is likewise incompatible with what evidently appears to have been the practice of the first churches, in each having a plurality of elders.

"5. But, lastly, this practice is incompatible with the duty of Christians supplying the wants of their poor brethren."

The author then comes to the fourth proposition, which may be considered as the development of the title of the work.

"IV. That the practice of Christians edifying themselves, is better calculated to promote their information and edification, than the teaching of pastors exclusively, who have been educated and are supported for that purpose."

In the proof of this proposition the author shews this one important fact, that he did not sit down to write without having heard both the pleasing consenting speeches of friends, and the jarring dissentient observations of those who despise the system he advocates. He notices the objections with a candid manliness that must and will ever claim attention; he uses no opprobrious epithets; no illiberal expressions; he argues for the truth, and exhibits the error, and leaves the error to condemn itself. This is what we love: and we again mention how much we feel in debt to Mr. Lockhart, and to Him, more particularly, who gave Mr. Lockhart the powers of mind, and the openness of heart, to see truth in the light in which he has presented it.

To conclude the analysis of this valuable work; it will, we hesitate not to predict, be the friend of every inquirer after truth. It is invaluable. EVERY CHRISTIAN SHOULD READ IT; and should use his influence to have it read, (the price is only one shilling): it is the production of a benevolent and of an intelligent mind; yea, and what is more, of a Christianized mind. Any man who reads this and speaks in ridicule of it, we have no hesitation in saying, has neither *head* nor heart. It is so unassuming, yet so convincing: so plain, and yet so forcible: so argumentative, and yet so far from sophistry: in fine, it is the plain language of a plain man, whose moral and religious feelings have been touched by the spirit of the Almighty: and whose intellectual powers have been illuminated by the words of Divine truth.

Need we again recommend it to the perusal of every reader.

JUSTIFICATION BY FAITH. A Sermon preached in Albion Chapel, Leeds: on Monday, July 27, 1812: and published at the request of the Wesleyan Methodist Conference, then assembled in that town. Fourth edition. Mason, City Road.

The subject of this discourse is one of great importance; no doctrine of the Scriptures deserves to rank higher in the estimation

of Christians. It is, as this author remarks, the "Master-truth of the Gospel." And we are exclusively indebted to the word of God for a full and clear revelation of it. And yet on no subject have there been advanced such divers and strange things, which have only served to mystify the subject, and subvert the souls of the disciples. We wish we could say our author is an exception to the remark, but this we cannot say and be honest. His sentiments are frequently dubious, very often unscriptural, and the general tendency of his sermon, we think, is very pernicious. Particularly objectional is the idea that there is "an initial and preparatory justification," of which all mankind are partakers, whether believers or not!—and which our sermon-writer tells us "is general and unlimited in its extent." This he calls "a gracious constitution of God, by which, for the sake of Jesus Christ, he so far delivers all mankind from the guilt of Adam's sin, as to place them, notwithstanding their natural connection with the fallen progenitor of the human race, in a salvable state." (Page 4). And in the sixth page he speaks of it as "that general grace which is freely vouchsafed to us by Christ the second Adam, by which the curse is modified or suspended!"

In opposition to this unscriptural jargon, the gospel proclaims a full and free pardon to all who believe the divine testimony. It exhibits the atonement as the channel through which justifica- and all spiritual blessings flow to the guilty, whereby the holiness of God is illustrated, and the purity of his moral government preserved inviolate. But all who reject and despise this testimony are left to the unmitigated indignation of Jehovah; for "the wrath of God abideth on him." And none are in any sense or degree the subjects of justification, who will not ultimately be the subjects of glorification.

Now if, according to Mr. Bunting, the "curse is modified or suspended" from all men, and all men enjoy "an initial and preparatory justification," how can it be said of any in such circumstances, "the wrath of God abideth on them." To us this is inexplicable, but perhaps our author, with the aid of the "Minutes of the Methodist Conference in the year 1747," or the articles of the church of England, to which he appears much more indebted for his divinity than to the Bible, will enlighten on this point; for

at present, we confess his statements appear in direct opposition to the doctrine of Jesus Christ and his apostles: authority we hold paramount to all other in matters of this nature.

We have neither time nor disposition to point out the many unscriptural sentiments in this work; or to expose the fallacious mode of reasoning by which an attempt is made to establish them: but the remarks on that faith which justifies the ungodly are so palpably and egregiously bad that we cannot satisfy ourselves to pass them over unnoticed. Mr. Bunting considers "faith the instrumental *cause* of justification," (page 16), and in this he may have "Mr. Fletcher," and "that profound divine, Mr. John Howe," for aught we know to the contrary, to keep him in countenance; but certainly the Scriptures are not on his side. With as much truth it might be affirmed that the Israelites *beholding* the brazen serpent in the wilderness, was the *cause* of their instantaneous cure, or that the faith of Joshua was the cause of the walls of Jericho falling down, whereas in both cases they were the effect of divine power alone. And the Scriptures declare "we are justified *by his blood*," and *through this man* is preached the forgiveness of sins.

It is true that faith in the divine testimony is necessary to our justification, and the promise of salvation is to those who believe; but our faith is no more the *cause* of justification, than our beholding the light of the sun is the cause of its shining. Such views obscure the glory of the work of Christ, and feed the pride and self-righteousness of the carnal mind. This author's definition of the nature of faith is of a piece with the above. He says "it is a complex act of the mind, which includes three distinct but concurrent exertions of its powers!!!" It includes, he further observes, first, "the assent of the understanding to the testimony of God." "The consent of the will and affections." "Actual trust in the Saviour, and personal apprehension of his merits." And when the sinner has got this length, and "thus confidently relies and individually lays hold on Christ, *then, and not till then*, he is immediately justified!" (page 17).

This is turning the gospel upside down; and is in effect saying to the *sinner*, do this and thou shalt live. Such a view of faith never entered the minds of the primitive preachers of the gospel,

who speaking to their fellow men of the "great salvation," were concerned to be *understood*, and employed terms with which they were conversant, and in a sense in which they were used in common discourse. They exhibited the gospel as the record or testimony of God concerning the character and work of Christ, "who was made sin for us who knew no sin, that we might be made the righteousness of God in him." All who understood the import and received as the truth of God these glad tidings, had true faith and enjoyed justification; and all in conformity to the great design of God in the gospel, "that no flesh should glory in his presence." "It is of faith that it might be by grace." But the faith described by Mr. Bunting makes it of *debt*, as he includes in its *nature* all its practical effects and fruits; for the man who has the happiness to possess it (or rather the presumption to flatter himself into the persuasion of it), is justified not by believing the divine testimony, but by putting forth "this complex act of the mind, which includes three distinct exertions of its powers." How bewildering and enslaving is such a system; it hides from the mind the glory of the gospel, and erects a barrier between Christ and the sinner. Mr. Bunting has the character of being, like Apollos, an "eloquent man," nor shall we dispute his pretensions to it. But here the resemblance ceases. Apollos was "mighty in the Scriptures."—Mr. Bunting is not. After reading such a work as the one before us, how refreshing to open the Bible, and contemplate the grand scheme of mercy it makes known How inviting and encouraging the aspect it wears to the guilty and self condemned! Its provisions are abundant—its promises free and unfettered—its resources infinite—its character divine.

"Oh, how unlike the complex works of man,
Heaven's easy, artless, unincumbered plan;
No meretricious graces to beguile;
No clustering ornaments to clog the pile.
From ostentation as from weakness free,
It stands like the cerulean arch we see
Majestic in its own simplicity.
Inscribed above the portals, from afar
Conspicuous as the brightness of a star,
Legible only by the light they give,
Stand the soul-quickening words—Believe and live."

J. R.

BRITISH MAGAZINE: being a continuation of the "Spirit and Manners of the Age." October number. Westley and Davis; Stationers' Court.

The late Mr. Peddie, one of the pastors of the church in the Pleasance, Edinburgh, speaking of some professors of religion, used to observe, "THEY HAVE RELIGION ENOUGH TO MAKE THEM MISERABLE, NOT ENOUGH TO MAKE THEM HAPPY." We may transfer this excellent observation to the work which heads this article, and say of it, That it has religion enough in it to offend the worldling; and *not* enough to please the really religious. And thus, between the two, we foretell that however talented the Editors be, and we know them to have talent, the work will, if conducted as it is at present, fall. There must be decision one way or the other. Either make it wholly literary and fashionable; or make religious truths the fundamental feature throughout. There are, it is true, "Studies at Calvary," as they are called, by Dr. Styles, we believe. They are laboured productions: the author seems to have worked hard to work himself into feeling; and yet, after all, there is little or no feeling in these studies. If any Christian wants Studies at Calvary, he will read the concluding chapters of the Gospels, and the fifty-first chapter of Isaiah, and a few others which the Christian will remember.

We would recommend to the Editors to shew the colours of Christianity, or those of the world: then the individual friends of each will assemble under the banner raised. There is no *neutral* ground in this conflict. We know the party who will keep the field at last: though at present the other party may seem more successful.

SERMONS ON THE COVENANT OF GRACE, by the late Rev. TORIAL JOSS. London: Holdsworth and Ball, St. Paul's Church-yard.

We had given to us for review the above sermon, and find the following advertisement attached to it.

"The Rev. Torial Joss, better known by the name of Captain Joss, was associated in the Christian ministry with Whitfield and Cennick.

These were the men who touched the hills and they did smoke. Under their sermons multitudes were melted into devotion. The sermons of his friends have long been in the hands of the public, but only one of Mr. Joss's has appeared in a printed form, and no hope has been entertained for many years of seeing more. There are, however, nine discourses, which were taken down from his own lips, and corrected by his own hand. They appear to be much shorter than his sermons generally were; but this may be accounted for, when it is understood they were delivered on sacramental occasions; when he went from the pulpit to preside at the Lord's table. They are all from the same text, and exhibit much more of the character of the preacher than is seen of Mr. Whitfield in his printed sermons. The appearance of others will depend upon the sale of the present number."—*W. Southwood.*

The text is from 2 Sam. xxiii. 5: "He hath made with me an everlasting covenant, ordered in all things and sure, for this is all my salvation and all my desire."

There is a pleasant simplicity in this sermon; the truths contained exhibit the beautiful glories of the gospel of peace, and of the covenant of grace. To those who are fond of reading sermons this may be recommended with pleasure, as perhaps leading such readers to be sickened of the abominable trash published every day, and named "Discourses," "Sermons;" these being full of vain repetitions, absurd affectations, and all the *et ceteras* connected with their authors being obliged to preach for an hour, and to suit *their* productions to the mixed taste of a congregational audience.

We think Mr. Southwood deserves well on bringing it to notice.

"AS SOUNDING BRASS."

This phrase is used by Paul to show that without "charity" knowledge is nothing. He says that it is "as sounding brass"—χαλκὸς ἠμων. Now, most people must be aware that brass is not sounding; at least, not so much so as some other metals which might have been chosen for illustration.

This difficulty has been obviated by a most interesting discovery, made some time since, and which is thus related by Dr. Walsh in his Essay on Ancient Coins, Medals, and Gems.

"In the year 1812, a peasant in the county of Cork, in Ireland, was digging potatoes, accompanied by his daughter, who picked them up as they were thrown above the ground. Among them she found, encrusted with clay, what she thought to be a large button, and, handing it to her father, he rubbed the edge on the sleeve of his coat, and in a short time, it became bright, like gold. He now imagined he had gained a prize, and proceeded with it to his landlord, Mr. Corlett, a gentleman of Cork, of the Society of Friends. He further cleaned it, and found it to be an antique medal of singular structure and device. On one side was the head of our Saviour, and on the other a Hebrew inscription; both, however, considerably injured by time. As the place where the potatoes were planted had been the site of a very ancient monastery, coeval with the first introduction of Christianity into Ireland, but of which even the ruins had long since disappeared, it was imagined, with every probability, that this medal had been brought into Ireland by some of the religious community at a very early period, and, as such, was an object of great interest. Fac-similes, therefore, were taken from it, and sent about, and in a short time it excited in no slight degree the attention of the learned, and various conjectures were made as to its age and origin.

"The metal of which it is composed is a singular composition; it is much paler than brass, does not tarnish by exposure to air, and might be mistaken for pure gold, did not its exceeding levity immediately detect it. Its weight in air is 262,76 grains, and its loss in water 31,16, giving a specific gravity of 8,45. It has another remarkable property which distinguises it; it is very sonorous, and it thus seems identified with the χαλκὸς ἠχῶν of the New Testament, which might have been the object of the apostle's allusion, as well because it was light, as because it was 'sounding.'"

Mr. JONES AND JOHN iii. 9.

"*That was the true light which lighteth every man that cometh into the world.*"

Sir,

A short time since, Mr. Jones, in a sermon at Founders' Hall Chapel, thus rendered the above passage, "which coming into the world lighteth every man;" an interpretation very different in its meaning from that of the common version. This

being the case, I beg to ask whether to this interpretation of Mr. Jones's can be applied, "Thus saith the Lord?"

I am, yours, respectfully,

L.

Answer. No: the Greek word translated "coming" in Mr. Jones's version, and "that cometh" in the old version, is in the passive voice; and consequently, cannot be rendered "coming." The word is what is called a participle, and follows the word signifying "man;" which being in the accusative case, the participle is in that case agreeing with the noun. Indeed, the order of the passage shews that the word has no relation to the word "light;" but to the "every man." Strictly speaking, the word should be rendered "being come," or "who is come."

Literary Intelligence.

To be published by subscription: names received at 6, Bond Court, Walbrook, or at Dr. Epps's, 2, Seymour Place, Bryanstone Square:—THE LIFE OF THE LATE JOHN WALKER, M.D; Director and Vaccinator of the Royal Jennerian and London Vaccine Institutions. By JOHN EPPS, M. D. Lecturer on Materia Medica and Chemistry, and now Director and Vaccinator of the Royal Jennerian Society, and London Vaccine Institution.

CHAPTER I.—Dr. Walker's early life. His school-days. His entrance on life at his father's forge. His skill in engraving Wishing to go on board of a privateer. Journey to Dublin. His exposure of the cruelty of the "black-cart." His stay in Dublin. His difficulties. Becomes a schoolmaster. His success. His loss by speculation. His attempt to join the Quakers. Difficulties thrown in the way. His coming to London. Kindness to the poor surgeon. Studying at Guy's. Going to Paris and Leyden. His graduation. His return to England. His marriage in Scotland. His view of marriage as a civil contract.

CHAPTER II.—His appointment. Voyage to Egypt. Introduction of the cow-pox into the army and navy. Notes of his

Journey. Traits of the French, Dutch, Turkish, English, Scotch, and Irish character. Notes of the French Revolution.

CHAPTER III.—His appointment to the Directorship of the Royal Jennerian and London Vaccine Institutions. Anecdotes regarding the present King. The interest made use of by the opposing candidate. The interest that Dr. Walker took in his new situation. His conduct to medical men, mothers, and to the children. Difficulties in becoming a licentiate of the College of Physicians.

CHAPTER IV.—View of Dr. Walker's character. His natural feelings. Moral feelings. Religious views. The character of his intellect.

CHAPTER V.—Practical remarks on the discovery and the propagation of the cow-pox, being a fragment of Jenner's. The relative merits and labours of Jenner and of Walker.

CHAPTER VI.—The importance of vaccination. An appeal to the public.

It is hoped, that as this work is published for the benefit of the surviving; and also with the view of shewing, among many other important objects, the blessings which vaccination has conferred on society, refuting the objections against its use; and as the person whose memoir it is, laboured through good and through evil report, by night and by day, for nearly thirty years, in the cause, many will come forward to enable the writer of the work to raise this monument to the memory of a departed friend to the human family.

ON COLONIAL SLAVERY.

We cannot conclude this number, the last for this year, without an expression of our joy that the voice of Christianized humanity is now being raised throughout all parts of the British Empire against colonial slavery. The sound must be heard: slavery, outward slavery, must cease. We demand its removal as Britons, who glory in the gift of God—freedom. We believe that CHRISTIANITY has been the instrument in raising this loud voice in behalf of oppressed slaves, and that infidelity would have ever remained cold to the sufferings of the black. The reason of our opinion will be given shortly in an Essay on the Cause why Christianity will effect the Physical, Organic, Moral, Religious, and Intellectual Improvement of Man.—ED.

John Westley and Co., 27, Ivy Lane.